THE DRAMA OF THE UNIVERSE

FRANKLIN D. WAGNER

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THE DRAMA OF THE UNIVERSE

BY

FRANKLIN D. WAGNER

AN UNFOLDING OF THE CONFLICT BETWEEN FALSEHOOD AND TRUTH SINCE THE WAR IN HEAVEN TO THE FINAL CONSUMMATION SHOWING THE EXPERIENCE OF EARTH, THE PRINCIPAL ACT IN THE MOST WONDERFUL DRAMA OF THE UNIVERSE

"Babylon the great is fallen, is fallen . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." REV. 18:2-4

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PREFACE

Never was there a time when the Word of God was so universally read and discussed, and so thoroughly disbelieved as now. And yet, no matter what men pretend to believe, they always claim the Bible supports that belief. Even the Hindu philosopher lays claim to the Bible in support of his reincarnation theory, and would see in the teachings of Christ a firm support of his philosophy. New cults of every shade and kind are arising among us claiming the Bible as their foundation, though their teaching from first to last may be the very antithesis to the teaching of God's word. And worst of all, this departure from plain scriptural teaching is permeating not only the churches of the land, but the theological seminaries which turn out the teachers of religious thought.

In this work the author has shown that in reality there are not multitudes of religion as it may appear, but rather each religion, no matter when its origin, is but a manifestation of some new form of one huge system that had one common origin, and that this one huge system was originated by the Devil himself as a counterfeit of the religion of Jehovah, the true and only God. Hence all religion may be classed under but two heads, the Bible being the revelation to men of the true religion, and at the same time furnishing the key by which the false is laid bare.

The ground is taken in this book that the religion of Jehovah has not been manifested in numerous forms, as has the false system, but has had only one form, with only one idea, which is to exalt Jesus Christ, and make known the true and only God, and man's true relation to his Savior and his Creator, which is one of dependence in

every sense of the word, and independence in no sense of the word. The only difference in the form of the true worship there ever has been was the way belief, and faith in Christ was exercised before and after he appeared as the Messiah, and was offered on the cross, which is made clear in the body of this work. This change was excusable because of the necessity of the case. One form saw the worshippers of the true God in an attitude of expectancy, waiting the appearance of the Messiah, while the others saw the worshippers following a form acknowledging the manifestation of the Messiah as an accomplished fact. But both having but one idea—one grand truth in view.

We claim that the one huge false system originated in the city of ancient Babylon—the Babylon of Nimrod's day. There it was originated, completed and launched into the world. There it was that all false religion that has ever made its appearance in the world received its mould, whether it be that of the Hindu yogas or the twentieth century deception, the two can be shown to be twins—children of the same mother. We are told the name of that false system, which is: *Mystery, Babylon the Great, the Mother of harlots and abominations of the earth.* Rev. 17:5.

In the wonderful programme of God as revealed in His word we are brought down to the time when this *Great Babylon* comes to her end, and her doom is announced through the medium of a great religious movement, and a call from God is heard: *Come out of her, my people.*

All this shows conclusively that a false and dangerous religious system called Babylon has engaged the attentions of men since the flood at least, and that it will be on the stage of action even unto the very end.

It will be seen that this system is a counterfeit of the worship of Jehovah, and has run parallel with it throughout all ages of earth's history, and its nature has been so clearly revealed that its hydra head can be easily discerned by any who will take the Bible as the man of his counsel, be guided by facts by which anyone can easily acquaint himself.

We feel this work is unique in that it tells when, where, how, by whom, and all the steps taken, in the development of the false system. Furthermore, we not only give the details of the beginnings of this false system, but reveal the meaning and purpose of each development, and the significance of each rite and ceremony, and just what truth in God's plan it was designed to pervert. In fact, it is a complete uncovering of Satan's designs from his fall in heaven until his final extinction. This will necessitate an account of the origin of Satan. And not only do we give his origin but we make many questions clear that have hitherto been shrouded in mystery, such as, who was Satan? where did he come from? what is he? why didn't God destroy him? etc.

Furthermore, this book deals with subjects that are in harmony with its title, The Drama of the Universe. It deals with the greatest issues the mind of man can conceive. It deals with the one only controversy that has ever been known since intelligent beings came into existence. It unfolds God's great eternal purpose in the things we have never understood. We undertake to give the where's and why's of things that have caused millions of honest people to doubt. We undertake to get at the very bottom of each and every religious movement that has been staged on earth, and yet the volume is small. We do not say it is the most exhaustive religious history. We deal with that part that has hitherto been a mystery, and thought unfathomable.

And—in all we claim no superior knowledge. God's word forms the foundation of it all. We see Him only as our wisdom and understanding. We write only that we might save some. We desire only to throw a flash from the searchlight of truth into the awfully dense fog we see arising. We want to say "Come out of her, my people, and be not partakers of her sins." Rev. 18:4.

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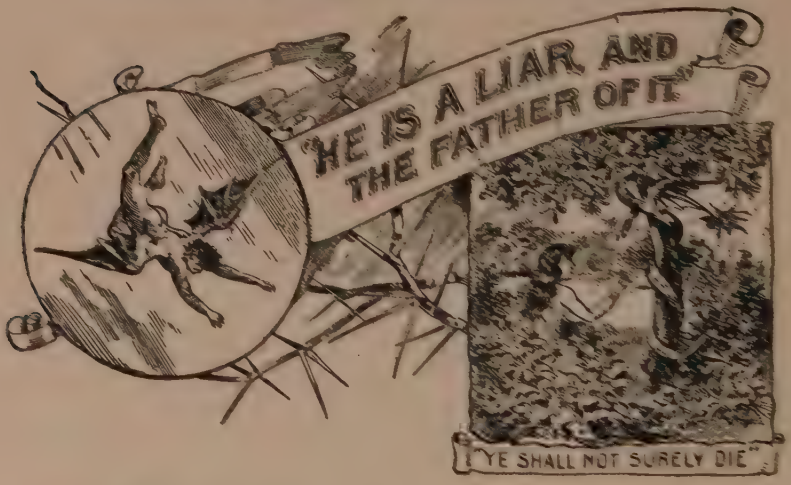
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CHAPTER I.

THE ORIGIN OF SIN, AND WHY GOD PERMITTED IT, AND THE ORIGIN, HISTORY AND DESTINY OF SATAN.



"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. and he cried mightily with a loud voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God has remembered her iniquities." Rev. 18: 1-5.

The above scripture describes the last phase of the last message that God will ever give to the people of earth.

It designates an institution by the name of "Babylon," and then a voice is heard saying "Come out of her, my people."

As we proceed in this book, we will see that Babylon is a world-wide system of false religion. It is the subject of the entire chapters of Rev. 17, 18, and is spoken of in no uncertain language in other places.

In Rev. 17:5, her name is given as *"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."*

In verse four she is seen having a "golden cup in her hand full of abominations and filthiness of her fornication." In verse six she is seen "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." In chapter 18: 23, 24, it is said: By her "sorceries were all nations deceived, and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

From a careful study of these texts and the chapters in which they are found, it is clearly seen that this "Babylon" is a world-wide system of the most abominable nature—that she has existed in all ages of the nations—dealt with the kings of the whole world, for she reigneth over them, ch. 17:18,—and that it is a religious power, and that in her alone, is found the spirit of persecution. Ch. 18:24.

Furthermore, it will be seen that this Babylon exists down to the very end of the world's history. To remain in her, is to partake of her sins and receive of her plagues. Ch. 18: 4, 5. In fact, the most awful doom is pronounced against her, and those who identify themselves with her. Rev. 14: 6-9. A most vital question, therefore, is:

WHAT IS BABYLON ?

Indeed, if we will heed the warning "Come out of her," we *must* know what this Babylon is.

It will be readily seen that to know what Babylon is, one must study the religious history of the world.

In order to give a clear reason for the religious conflict of the world, and the foundation of the apostate system known as Babylon, it will be necessary to go even beyond the history of this world. By a critical study of the scriptures it is clearly seen that the conflict began in heaven with the apostacy of Lucifer, an angel of great beauty and brightness, and occupying a high station in the heavenly courts.

We read in Rev. 12:7 "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." Verse 9 says, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him."

We have several important features brought to view in the above text. We have a controversy brought to view with Christ and his angels on one side, and Satan and his angels on the other. From this we learn that the dragon, or Satan, was a great leader. He stood at the head of certain angels, designated as "his angels." This leader is the same one that is the deceiver of the whole world. And it would be well here to note that of great Babylon it is said "for by thy sorceries were all nations deceived." Rev. 18: 24. Then beyond a doubt, after the war in heaven, and Satan was cast out and became the deceiver of the whole world, he is simply operating in and through a system of his own devising, called Babylon, by which he is deceiving the whole world.

In harmony with Rev. 12: 9, Christ said: "I beheld Satan as lightning fall from heaven." Luke 10: 18.

Some of the reasons for his fall are found in Isa. 14: 12-14. In this chapter Satan is brought to view under the figure of the king of Babylon, which will be easily understood when we learn that he is the prince of this world, and that he has used earthly governments for the advancement of his deceptions, and to accomplish the persecutions brought to view in Rev. 18: 24. Any great and

mighty prince of this world might therefore be used by the prophets as a figure of Satan, who as the prince of the world deceives the world. A good illustration of this is found in Isa. 19, where the second coming of Christ in the clouds of heaven to the wicked world is brought to view under a figure as follows: "Lord rideth upon a swift cloud and shall come into Egypt." Here the world is spoken of under the figure of Egypt, and Satan, the world's prince, is spoken of as Pharaoh. In Isa. 14, he is brought to view under the figure of the king of Babylon, and as the chapter proceeds, it becomes more and more evident that no earthly king of Babylon is meant. Beginning with verse 12, it reads:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou has said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

The prophet Ezekiel brings the same being to view under the figure of the king of Tyrus, as follows:

"Moreover the word of the Lord came unto me, saying, Son of man . . . . . say unto him . . . . . Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God . . . . . Thou *art* the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God . . . . . Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee . . . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror and never shalt thou be any more." Ezek. 28: 11-19.

Isaiah the prophet in speaking of Lucifer's doom, says:

"Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee,

saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch . . . . . Thou shalt not be joined with them in burial." Isa. 14: 15-20.

Before we can understand the significance of all of the language quoted in Isa. 14 and Ezek. 28, it will be necessary to briefly, at least, study Rev. 20, where we have information concerning the doom of the dragon, or Satan. We will not quote but abridge by giving the substance.

Here John the Revelator sees an angel come down from heaven with a chain in his hand and binds Satan for a thousand years with the chain and casts him in the bottomless pit, where he is not permitted to deceive for a thousand years. Then John speaks of the victory of the saints and sees them dwell with Christ for a thousand years. They are said to be blessed because they have part in the first resurrection and it is declared that on such the second death has no power. But he declares plainly that "the rest of the dead lived not again until the thousand years were finished."

Now if we read I Thess. 4: 16, 17, and I Cor. 15: 51-56, it will be clearly seen that there is a time coming when Christ will come to this earth and raise the sleeping saints from their graves and translate the living righteous, and together they shall be taken up with the Lord. But by reading Jer. 25: 31-33, II Thess. 1: 7-9, Rev. 19, and many other such texts, we see that at His coming the wicked are not resurrected nor translated, but that the wicked dead remain in their graves and the wicked living are slain.

Thus when the wicked are slain and the righteous taken up with Christ, the earth will be in that desolate, uninhabited condition we see pictured in the following prophecies: Zeph. 1: 1-6; Isa. 24: 1-6; Isa. 13: 6-11; Jer. 4: 23-27. That will be the bottomless pit into which the dragon was cast, for we find that the word "bottomless

pit" signifies an uninhabitable waste. (See Gen. 1:2 and Jer. 4:23).

The chain which binds the dragon is no doubt a chain of circumstances by which he *can not* "deceive." We can not infer from the text that Satan is either with the righteous living or the wicked dead. We must then conclude that he is a lone wanderer in the desolate earth for a thousand years, and at the end of the thousand years the "rest of the dead" "live" and "Satan is loosed," by virtue of the fact that he is privileged to mingle with them and is free to continue to deceive them.

We understand by verse four that in a special manner the saints dwell with Christ for a thousand years, that is, they dwell with him in the mansions He has gone to prepare for them. Jno. 14: 1-3.

But John sees the holy city coming down to the earth, after the thousand years in heaven, ever after to be on the earth. Rev. 21: 1-4. And it is clearly seen that near the time of the descent of the new Jerusalem, the wicked host is raised; then Satan is said to be loosed because he now has some one to "deceive," and verses seven to nine of chapter twenty tell us he entered upon his work of deception and made them believe they could compass the city and take it. Then it is they are destroyed. Then is when they receive their "full end." Jer. 4:27.

Now let us note the harmony in this text, and the foregoing thoughts, and Isa. 14: 15-20. Christ says: "I saw Satan as lightning fall from heaven." John says: "Satan was cast out into the earth." Isaiah says: "How art thou fallen from heaven, O Lucifer." Then after speaking of the self-exaltation of Lucifer (Satan), Isaiah proceeds to define his doom. "Yet thou shalt be brought down to the sides of the pit." The word "pit" is just another word for grave. (See Isa. 38: 17, 18). In other words, he is a lone wanderer among the graves of the dead. All the kings of earth's pomp are in a glorious state as compared to his. Verse eighteen says: "All the kings of the

nations, even all of them, lie in glory, every one in his own house."

When Job coveted death, he said: "Now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of earth." Job. 3: 14, 15. (See also chap. 17: 13).

So, in the text under consideration, Satan longs to be with the dead but of him it is said "Thou art cast out of thy grave like an abominable branch," verse 19. "Thou shalt not be joined with them in burial," verse 20.

Isaiah's prophecy only carries us to the time of Satan's wandering in the desolate earth, while Rev. 20 brings us to the time that fire comes down from God and devours him. Verse 9. In Ezekiel's prophecy we see him brought to ashes, never to be any more. Ezek 28: 18, 19.

WHO WAS LUCIFER

The next phase to be considered is, who was this Lucifer? What was his station in heaven?

The Lord, speaking by the mouth of Ezekiel, said of him: "Thou hast been in Eden the garden of God . . . Thou wast upon the holy mountain of God."

"Thou *art* the annointed cherub that covereth: and I have set thee so." Ezek. 28: 13, 14. The Eden of God spoken of here can hardly refer to the garden of Eden in which Adam and Eve were placed, but no doubt it is some place, near the throne of God, because it also says "thou wast upon the holy mountain of God." The holy mountain of God is the city of God, the city of the great king. Ps. 48: 1-3. In the expression, thou *art* the anointed cherub, it should read, Thou the anointed cherub, *art* being a supplied word, and by leaving it out, it agrees with the context where was, wast, and has, hast, are used.

In studying the sanctuary built by Moses in the wilderness, we come to the conclusion that it was but a working model, illustrating God's heavenly, or real throne. It was made after a pattern, Ex. 25: 9, Acts 7: 44, and it was made after the pattern of the heavenly. Heb. 8: 1-5. All

the time the typical sanctuary was in operation, there was a tabernacle in the heavens. (See Ps. 102:19; Jer. 17:12; Ps. 99:1).

In the earthly tabernacle the Lord was to be the real ruler of Israel, and the place from which he gave his commands was "from above the mercy seat, from *between the two cherubim* which are upon the ark." Ex. 25: 17-22. Num. 7:89; 9. 8. In this earthly sanctuary we see the work of Christ and God shadowed, or illustrated, as it is now being carried on in behalf of man. In other words, it was a type of the dwelling place of God, and a working representation of God's dealing with sin.

If we will examine the text given above, we will see that the cherubim were very near the place where God manifested His presence, and if this is a type of the heavenly, it must be that the "covering cherub" spoken of by Ezekiel refers to a being very near to God. Isaiah speaks of him as "Lucifer," which signifies light-bearer, or messenger of light, one who did hold a position similar to that which Gabriel now holds. We see that Gabriel is God's chief messenger now. (Note Dan. 8:16; 9:21; 10:21). Gabriel said to Zacharias: "I am Gabriel, that stand in the presence of God." Luke 1:19 (See Rev. 1:1).

Certainly if there was a time when Satan was a covering cherub, he must have stood in the presence of God. So we can reasonably conclude that this Lucifer that fell was once an exalted angel in heaven. Of him it was said:

"Thou sealest up the sum, full of wisdom, and perfect in beauty.. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee ..... Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

Here he is brought to view as one that was perfect, and possessed great beauty and wisdom. But mark the statement: "Thou hast corrupted thy wisdom," and he corrupted it "by reason of" "his brightness." "Thine heart was lifted up because of thy beauty." Ezek. 28: 12-17.

No doubt we have here the history of the entrance of sin in heaven. All caused by the self-exaltation of an angel to whom God had given great wisdom and beauty. No doubt that deep down in his heart a passion foreign to heaven began to spring up. A thirst for power and influence. God saw the thoughts of his heart and said of him "For thou hast said in thine heart . . . . . I will exalt my throne above the stars (angels) of God . . . . . I will be like the Most High." Isa. 14: 13, 14.

By this language we are not left in doubt the nature of Lucifer's aspirations. He saw Christ the chief of the angels. He saw him the chief counselor of the Father in the great works of creation. Christ said: "For the Father loveth the son, and sheweth him all things that himself doeth." Jno. 5: 20. Christ is the active agent in all creation, as is very clearly seen in the following references: John 1: 1-14; Eph. 3: 9; Heb. 1: 2; Col. 1: 16. Again Christ says of himself: "For as the Father has life in himself, so hath he given to the Son to have life in himself." Jno. 5: 26.

The words "Let us make man in our image" was doubtless one of these councils between Christ and the Father concerning a great work of creation.

In all this, Christ enjoyed a oneness with God—in a sense, an equality with God. He stood above all the angels, as he was their creator. Lucifer is declared to be "created." Ezek. 28: 13. Christ declared "I and my Father are one." In Isaiah 9: 6, Christ is declared to be the "Everlasting Father."

We see then that Christ enjoyed a oneness with the Father and was Prince of the angels, or, *He was above the angels and like God.*

Now note the thoughts of Lucifer's heart. " I will exalt my throne above the stars of God . . . . . I will be like the Most High." This is exactly the station that Christ has. Stars in symbolic prophecy represent angels. Rev. 1: 20. So Lucifer aspired to be Prince of the angels, and like God. Self-exaltation became his ruin. Jealous

of Christ who alone, except the Father, was above him. He no doubt did not fully understand, and could not comprehend that he was but a creature and dependent moment by moment for his very existence upon God, the author of life. He did not understand clearly the prerogative of God as creator. He could not see that he must look wholly from without for his life.

The details of the history of Lucifer and his fall are not recorded in sacred writings, but there are events of such moment—that imply so much, that definite conclusions can be arrived at. From the foregoing thoughts and texts we have seen the thought in Lucifer's mind. This finally grew into open rebellion.

A very strong conclusion can be drawn that Lucifer began to inspire sympathy for his cause in the minds of the angels. He no doubt began to point out to them faults in the government of heaven, and that if they would follow him, choose him as their leader, they would enjoy a greater degree of liberty. He no doubt pointed to his brightness and beauty and his high station and assured them that he was abundantly able to lead them in a better order of things.

The Father, of course, saw the trouble from its inception to its final open rebellion. He knew only too well the result if Lucifer did not change his course for the right. No doubt there was every effort put forth on the part of Christ and the loyal angels to turn Lucifer and his followers from their evil course, and this very work in heaven is the "war in heaven" in which "Christ and his angels fought, and the dragon and his angels fought." Rev. 12:7.

Paul brings the earthly gospel work in behalf of sinners to view under the same figure and styles the Christian a "good soldier of Jesus Christ." Of himself, he said: "I have fought the good fight." In Rev. 6:2, the early gospel message is symbolized by a like figure.

We read further in the description of the war in heaven, that Satan prevailed not and was cast out into the earth and his angels were cast out with him. By referring

to II Peter 2:4 and Jude 6, we see that there were angels that sinned, and kept not their first estate, and were cast to earth. There is a reference to the number of angels that followed Satan, in Rev. 12:4, which reads: "and his tail drew the third part of the stars of heaven and did cast them to the earth."

The question might here be asked, why did God suffer Satan to proceed so far? Why did God not take his life from him? We will suppose God had so done. What would Lucifer's sympathizers have said? Indeed, it would have been a new and strange proceeding. The like had never been seen. Death was an unknown thing in heaven. No, God could not do it. All heaven, at least all Lucifer's sympathizers would have with one accord cried out against God. Then Lucifer's very accusations against God would, in their minds, have been verified, and from that time onward they would have served God through fear rather than love. No, God must let the nature of the strange occurrence fully appear. He must show that if death *must* come, *Satan* and not He was the author of it. In fact, God must now demonstrate the result of Lucifer's course. He must demonstrate that He is love, and that He is the author of life, that by his spirit all things live, move, and have their being. Acts 17:28. For the future safety of the universe He must demonstrate a truth that is not understood. In the great drama that is to follow, God is to show that He is not willing that any should perish. II Peter 3:9. Yet He must show to the intelligences of the universe that a separation from him means death, and that disobedience, or sin, brings the separation. Isa. 59: 1, 2.

Again, it might be asked, why did not God change Lucifer's heart and keep him from sinning.

This again would be for God to rob his creatures of their highest power, which is the *power of choice.* For God to create His creatures so that they *could* not sin, would be to rob Himself of not only the highest type of service His creatures could render Him, but it would rob Him of the *only* service that could be rendered Him. When creatures

are endowed with the power of thought—with intellectual ability that is second only to God Himself, and then be deprived of the power of choice, is to enshroud the whole human and angelic creation with inglorious failure. It would be a creation that would reflect no glory on its creator.

God by giving his creatures almost—if not infinite breadth of intellect, and then giving them power, and the right to choose, and obey him, or reject and disobey, shows the highest possible degree of unselfishness. To have created His beings so that they could not sin would have been to make them mere machines. Think of the difference between a son who obeys his father because he could not do otherwise if he would, and one who could disobey if he should choose, but chooses to obey. One is a dishonor to his father, while the other is an honor. The son who must be coerced into obedience is no honor to his father whatsoever.

Every man realizes in his own experience this grand truth. The skeptic, the very one who would most likely raise the objection under consideration, would feel robbed of his highest prerogative were he to have the right of choice taken from him and find himself compelled by force to bow to some religious mandate.

All heaven is pledged because of the very principle involved to protect man or angel in this liberty of choice. This is not to say that all heaven is pledged to save him no matter what his choice may be, but he surely is protected in his right to choose. This *Liberty* is an everlasting, eternal, undying principle of the government of God. And this very principle was recognized, this very liberty was allowed in the case of Lucifer in heaven. Lucifer simply exercised what any angel might have done at any time previous. But from the thoughts that follow in this work, it will be seen that it is reasonable to conclude that Lucifer was the first to exercise this right and with him begins and ends one of the greatest, most far reaching dramas the universe of God has ever witnessed, or ever will again

witness, and this drama, it will be seen, is being enacted on this earth among men, and God designs that the universe is to draw a lesson therefrom that shall endure throughout eternity.

CHAPTER II.

MANKIND INVOLVED.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels..... And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—Rev. 12: 7-9.

This text reveals the fact that the earth is to be the scène of action from the time Satan is cast out of heaven until the drama is finished, and that the "whole world" (meaning the human race) is deceived by Satan and his angels. This makes it too plain to be misunderstood that man is to be an important participant in the great drama, and that from the time Satan was cast out of heaven to the earth we are to look to the experiences of the people of earth for the development of the conflict.

In considering this matter, the order of events cannot be definitely known, but it can be reasonably inferred from what light the Bible throws on the matter that the fall of Lucifer, the creation of the earth, and man upon it, occurred approximately at the same time.

From the scripture just quoted we conclude that Satan and his followers in heaven were given every opportunity to retain their habitation, but sinned away their day of grace, reached the limit of their probation, and were cast out.

When we note from verse 4 of the same chapter that a third of the stars (angels) were drawn after Satan and cast to the earth, we can conclude that every creature in heaven must have been a free moral agent, and allowed to take sides in the strange controversy with either Lucifer, or Christ. We conclude further that since God's intellectual creatures are all free moral agents, none were exempt from

the privilege of taking sides. Therefore the man lately taking his place as the Prince of Earth, the father of a race, must be included. God could not, dared not, encase him as with a wall, and never allow temptation to come to his door. No, the the universe must have a chance to choose. God will have no service but a service of love. He will not *force* His creatures to love him. It must be purely a matter of choice. Consequently, when Satan appeared to man, as God permitted him to do, he represented God as narrow, unyielding, selfish, and desiring to keep man in a subservient condition.

God placed a restriction upon man to the extent that he should not eat of a certain tree, and this tree God chose to name "the tree of knowledge of good and evil." Had God placed this restriction upon a vine, it would then have been the vine of knowledge of good and evil. The thought is that in the day man disobeyed God, it meant a leaguing with Satan and a separation from God. It meant that in the day man ate of that tree, the curtain would be raised, and earth be made the scene of the longest and most awful drama the universe ever witnessed, and as a result, the nature of sin, the character of Satan, the righteousness, and love of God, would be thoroughly demonstrated, and for this reason that tree was named the tree of knowledge of good and evil.

If it is true that God made His creatures by his spirit or his creative power, and gave them intelligence of Himself, it must be that the unfallen creatures have the mind of God; (to the extent of their ability to use it) and if this is so, then Adam before he fell had the mind of God. He knew perfectly well the intent and purpose of God in the tree of knowledge of good and evil. This he knew by its very name, as we shall see.

It is not too much to say that Adam had the mind of God, and was in harmony with God. To demonstrate this very thing God had all the animals brought before Adam to *see* what he would call them. Not that Adam should

give them names. God had named them already, because His creatures were not named just that they might have a name, but the name of each creature was suggestive of the purpose of God in that creation. Then to prove Adam's harmony with the thought of God, the beasts were arrayed before him *"to see what he would call them."* (Gen. 2:19). "And whatsoever Adam called every living creature, that *was* the name thereof," or in other words, Adam gave them their correct names.

To make this point more clear, we will illustrate: Suppose I make the first watch, and when it is made, I hold it enclosed in its case before a friend and ask him to name it. There had never been such a thing invented before, and of course he does not know what it is. But we will suppose he has my mind: our minds are in perfect harmony. He knows my thought. Then he would say immediately, "It is a watch." He would understand that the purpose of it was to do the same thing as the watchman who kept the time of night, and designated it by crying out first, second, or third watch, as the case might be; then the very name that would suggest the purpose of the machine would be "watch."

We can now understand that Adam had the thought or mind of God as concerning the purpose in each creation about him. If so, he was wiser than all the philosophers and scientists of earth today.

"But," says one, "this is all speculation, we don't know whether this was true of Adam or not; we are just supposing it is so." Not at all. We cannot afford to waste time speculating about divine things. Here is proof that it *was* so in Adam's case. In verse 21, and onward we find the evidence:

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."—Gen. 2: 21, 22.

Let us notice a few points before quoting further. First, God caused a *deep* sleep to fall upon Adam. When

a man is in *deep* sleep, he is oblivious to all surroundings. In the Bible, death is called sleep. But here Adam was caused to sleep a *deep* sleep; and while he slept the Lord took out one of his ribs and closed up the flesh instead thereof. The point is this: It is evident that Adam knew nothing more of the transaction of creating the woman than he did of those living creatures that were created before himself. So when the woman was presented to Adam, as far as his own knowledge was concerned, he could not know whence she came.

It says that God brought her unto the man. Notice the expression in verse 19 in speaking of the animals "and brought them unto Adam;" here it is said of the woman "and brought her unto the man." It does not say of the woman that he brought her unto the man to see what he would call her as he did the animals, but Adam *did* proceed at once to call (name) the woman. He said:

"This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:23, 24.

Now is it not plain that Adam perceived at once the thought of God in the creation of the woman? Not only did Adam give her a name that was suggestive of all that she was, but he stated the true purpose of God in it all.

To prove this further, let us notice Matt. 19: 4:6, where Christ attributes the words of Adam to God as follows:

"And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

It was Adam that made the statement which Christ quoted, but Christ says the one that made the man and

woman said it. In other words, the words of Adam were the words of God—Adam had the thought of God.

Therefore we have reason to believe that when God denied Adam that one tree, and named it, the very name He gave it suggested the purpose He had in it, which was understood by Adam. This is evident, too, from the fact that Adam realized the nature, if not the enormity, of his guilt when he had disobeyed. We read also in I Tim. 2:14, that Adam was not deceived.

When the test for eternity came, the woman allowed herself to be deceived by Satan. By bringing his logic to bear upon her mind, by representing God as an unyielding, selfish tyrant, depriving his subjects of liberty and wisdom, he succeeded in confusing her, brought her mind into harmony with his own, and she saw God in the same light in which Satan saw Him. Through his deception she was made to see, or *think* she saw, what was really not; and before Satan left her she yielded perfect submission to his will. She took the fruit of the tree, and gave also to her husband and he ate.

The woman then became the medium of the man's destruction. He knew she was deceived, he believed that she had yielded to the tempter, of which they were warned. But being free to choose, he chose to abide the consequences and follow his wife. But let us notice the supreme temptation brought to bear on the woman. In order that the woman might be seduced, she must see things as Satan saw them. She must have the mind of Satan. When this was done, she must be stirred, if possible, with a selfish ambition, which was the very ambition of Satan. She must have that *mind which was in Satan,* which was the ambition to be *equal with God.* Isa. 14:14. Therefore he says "God doth know that in the day ye eat thereof..... ye shall be as gods." (God). Gen. 3:5.

The real temptation to the woman now was a desire for power. She was now imbued with the mind of Satan, which was to be equal with God. The pair by yielding completely to the mind of Satan, separated themselves

completely from God, and had no power within themselves to save themselves. Instead of having power with God—instead of having dominion—man became a servant, and a servant to all that was opposed to God. The principle is clearly shown by Paul:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6:16.

At this point man accepted another mind, and another master; and let that mind which was also in Satan be in him. He failed to obey the greatest of all commandments, which was to love God with all the heart, and with all the soul, and with all the mind, and with all the strength; he allowed himself to be filled with a selfish ambition for power, and so began to love himself with all his heart, mind, soul and strength; and ever since, this very nature, this very mind, has been the chief characteristic of man.

God made man in His own image, and had he remained true to Him, man always would have reflected the image of God easily and naturally, which is the character of holiness. But since he accepted the mind of Satan instead, man *could not* reflect the image and character of God, *but the image and character of Satan.* His nature was completely changed. So when God asked Adam what he had done, the very thing he did was to shield self, and throw the blame on the woman, and God. "The woman whom *thou gavest* to be with me, *she gave* me of the tree, and I did eat." (Gen. 3:12). When the woman was asked "What is this that thou hast done?" she said "The *serpent* beguiled me, and I did eat." (Verse 13). In this we see what we call human nature, which is the shielding of self behind anything or anybody, and placing the blame, if possible, on someone else; or if we are brought into it at all, it is with the least possible degree of guilt upon ourselves, pleading that we cannot possibly be in the wrong, and even when forced to admit it, argue that we

would never have gone wrong had it not been for someone else.

The thought is that man became the embodiment of the character of Satan, became carnally minded and at enmity with God. Rom. 8:7. When we begin to understand this, then we can understand what conversion is, and what we must do to be saved. We must see man just as he is. We must see just where he stands before we dare move, or we might step wrong. By taking a view of human nature, it is easily seen that man *naturally* is in a state of separation from God in a spiritual and moral sense. Every man has a natural desire to live within *self* and not to take *God* into consideration. The unregenerate man feels that his fortune, and destiny is in his own hands! How *many* depend solely upon self? How *few* men look upon God as the one by whose spirit they "live and move and have their being!" How few see the handiwork of God in all creation, and feel their dependence upon the creator for their very existence and sustenance! Why is this so? It is because man did, in the worst possible sense, become as God; that is, he became as God in his own estimation. Therefore, with carnal man there is no God above self. He goes on in his own might, showing himself that he is God. Thus man assumes the very position which Satan desires to occupy, and fills it with the very spirit which from the beginning of sin has engaged the mind of Satan, which is to be free and independent from God, a position which is utterly impossible.

Now when we see man as he really is, how easy it is to understand many statements of Christ and his apostles: "Except a man be born again, he cannot see the kingdom of God." Jno. 3:3. "There is none that doeth good, no, not one." (Rom. 3:12). "There is none that understandeth, there is none that seeketh after God." (Rom. 3:11). "All have sinned, and come short of the glory of God." (Rom. 3:23). "There is none good but one, that is, God." (Matt. 19:17). The thought of the Saviour in this last

text, no doubt, is that away from God there is nothing good.

Do the scriptures sustain the thought that man is by nature satanic? Let us notice:

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and *were by nature* the children of wrath, even as others."—Eph. 2: 1-3.

This text gives us the mould humanity has taken on. Paul is here talking to a company of people who have renounced their satanic nature, and are walking with God, but he says of them, and includes himself: *we all* fulfilled the desires of the flesh *and were by nature* the children of wrath. According to this text a man by nature is a child of disobedience, a child of wrath, or in other words, a child of Satan. This is not placing it too strong, as it is the real meaning of the text.

But let us go a little further and see if we can ascertain when a man is manifesting this spirit of Satan. In Matt. 16:21-23, is a record of how Jesus began to show his disciples

"how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

What was the matter with Peter? Did he not manifest a good spirit? Did it not seem that he would rather see his Lord live than suffer and die? This is all true, but the trouble was he did not *savor* the things of God, but had purely man's idea of the thing. He did not have the thought of God, while Christ did. It seemed that Peter

was entirely void of the purposes and intents of God. Had Peter had his way the entire plan of salvation would have been thwarted. He did not seem to see that all the sacrifices offered from the days of Abel were typical of the sacrifice of Christ; that Christ was the true Lamb, slain from the foundation of the world (Rev. 13:8). He did not see how all the prophets had testified, by the spirit of Christ in them, of the suffering of Christ, and the glory that should follow. (I Peter 1:11). Instead Peter took purely the view of man. Hence his views were Satanic in nature.

Since Adam sinned it became impossible for his seed to be *Godlike.* As he himself became *Satan-like*—like in mind, like in character—his seed necessarily was after his kind; or as Job states it, "Who can bring a clean thing out of an unclean? Not one." Job 14:4. Another text reads "For since by *man* came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15: 21, 22. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. As certainly as we are the sons of Adam who became the servant of sin—the servant of Satan, so we have inherited the same service of sin—service of Satan—inherited death. Then the natural *inheritance* of man is death; hence the saying "Flesh and blood or carnal man cannot *inherit* the kingdom of God." I Cor. 15:50. No, salvation is the gift of God (Eph. 2:8). We can only conclude that God recognizes man in his natural, carnal condition, to be the child of Satan. Man in his carnal mind is designated in the scriptures as being in the flesh; while the converted man is designated as being in the spirit. God makes a wide distinction between the carnal mind and the spiritual mind.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the

deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—I Cor. 2:9-16.

Now we are prepared for the question, What is conversion? Since man *naturally* has the mind of Satan, the answer would be, conversion is a change of mind. Inspiration has stated it thus: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. The next verse shows that the mind that was in Christ was the very opposite to that which was in Satan. It reads: "Who, being in the form of God, thought it not robbery to be equal with God."

The "Emphatic Diaglot" remarks that the original of the word *"robbery"*—being a word of very rare occurrence, a great variety of translations have been given, and cites examples: "Did not think it a matter to be earnestly desired"—*Clark.* "Did not think of eagerly retaining."—*Wakefield.* "Thought it not a thing to be seized."—*Sharp.* "Did not violently strive."—*Dickenson.* "Did not meditate a usurpation."—*Trumbell.* These are a few of the examples cited, which would give us the thought that Christ, who being in the form of God, thought it not a thing to be seized upon, to be violently striven for, and eagerly retained—thought it not a usurpation to be meditated—to be equal with God.

This is the very opposite of the nature of Satan. He, because of his beauty, (Ezek. 28:17), no doubt created in the image of God, thought it a thing to be desired, meditated a usurpation, thought it a thing to be seized, and

eagerly retained, thought of violently striving for it, thought of usurping power "equal with God." He said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God . . . . . I will be like the Most High." Isa. 14: 13, 14. Here we see the very opposite characteristic manifest in Christ and Satan. One violently striving to be equal with God, the other humbles himself, thinking it not to be striven for, or violently seized.

But why does Paul say: "Let this mind be in you, which was also in Christ Jesus?" Because when Satan brought man to his service in Eden, he imbued him with the spirit or desire to be equal with God. It was not because the woman was hungry, or that her eyes could not feast upon the beauties of Eden, even that forbidden tree that made her disobey God. She was captivated by the thought that "in the day ye eat thereof . . . . . ye shall become as gods."

But while Satan and his angels are no longer on probation, man is. In Gen. 3:15 we see the promise of deliverance from the bondage of sin—the bondage of Satan. And from that time on the call has been to change the mind, renounce Satan, and let God dwell within again—"Let this mind be in you, which was also in Christ Jesus." "He that commiteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." I Jno. 3:8. If we read this text carefully we must see that this work of destroying the works of Satan must begin in the heart or mind of man, where the works of Satan are seen in the highest degree. Then the work must begin by destroying the crowning sin, self-exaltation.

Man who has the mind of Satan has no God greater than himself. He is the highest good within his vision; he walks purely in his own strength, and says in his heart: "There is no God." He sees in man the highest intelligence. There are many phenomena he does not quite fathom, but those he calls nature or attributes them to certain laws, he may call them attraction, gravitation,

cohesion, chemical processes, etc. But when it comes to cold, naked faith in a creator, a one supreme personal intelligence as real and tangible as humanity itself, natural man does not want to accept it, though his intellect may secretly admit it.

With this truth in view we can see the vast weight of Christ's words when he says: "Whosoever believeth." It is a wonderful thing to believe only in God. All the rest is easy. It means a dethronement of self as God, and an enthronement of the God above. In asking man to change his mind, God simply asks man to come down from his lofty position as God, and walk with his creator. Micah 6:8 (margin). As Christ destroyed the works of Satan, so man is to do it. The next verse in Philippians (2:7) gives the key: "But made himself of no reputation, and took upon him the form of a servant." An expression in the next verse is "He humbled himself." Here is brought to view a complete dethronement of self.

In searching for the truth of God, we are to listen only to what he says. In other words, I must not array my own mind against the mind of God.

"But," says one, "is that not lowering and narrowing, and giving no place for development of thought?" But, I ask, which would you rather have, the mind of God or your own mind? What would you think of a boy who started out to study chemistry and rejected every thought and rule suggested by his teacher, substituting ideas of his own? Is not God the author of life, the author of creation, the author of salvation, a fit guide for our minds? Is God too narrow? The truth is, when our thought is not in harmony with God's thought, ours becomes vanity, imagination.

There is no truth outside of God. There is no expanding upon it, no getting above it. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9. Does that mean that there is no place for scientific research? No, not at all. The man who digs deep into

nature can best understand God. When the Word of God says: "In the beginning God created the heaven and the earth," it is not for the geologist to make a life study of his profession and conclude that it was made in some other way; but it is for him to see God's handiwork in the formation of strata, ledge, minerals, etc. The astronomer can best of all men understand Job 38: 11-33. He alone knows the unswerving velocity of those largest of all heavenly bodies, the stars, many of which are thousands of times larger than our sun.

Ah, yes, when a man dethrones his own mind, and enthrones the mind of God, then he can see the thought of God in his written Word. Then he sees the beautiful harmony between the written Word and nature. Then he begins to see God's power in nature. Then he sees how the things of nature illustrate the written truth. Then it is that he sees the connection between the natural and the spiritual. Christ illustrated spiritual truth by the things of nature. He had the mind of God.

The query might arise, What shall I do to "let" the mind that was in Christ be in me? Surely the means by which a thing is to be accomplished must accompany the command to do it. What are the means? We would say first, by the word of God—the Bible.

Words are the means by which we express our mind—our thoughts. Then, Christ's mind—his thoughts, toward us must be expressed in his word. We are told in II Tim. 3:16, 17, that 'All scripture is given by inspiration of God, (that is, God breathed), and is profitable for doctrine and instruction, that the man of God may be perfect, thoroughly furnished unto all good works.'

Paul again says in Heb. 4:12, 13, that "the word of God . . . . is a discerner of the thought and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."

Paul in Acts 20: 28-30 in warning the church of deceptions that were to arise, said: "Now brethren I com-

mend you to God, and in the word of His grace, which is able to build you up."

David said that "Thy word is a light and a lamp. Ps. 119:105. Jeremiah speaks of the worldly wise men who reject the word of the Lord, as follows: "They have rejected the word of the Lord and what wisdom is in them." Jeremiah 8:9.

These texts teach us that the word of God is profitable to man as the source of instruction, correction, doctrine, light, and wisdom, and that when we turn from it we have lost all these. We have wrong doctrine, we are not instructed nor corrected, and we have no light nor wisdom.

According to Paul's statement in Hebrews, that word is so complete in its comprehension of man's faults and needs, that it is declared to be a discerner of the very thought and intents of man. That is, God in his infinite wisdom has written a book by his spirit (using man as the instrument) that is fitted to the very needs of man as his spiritual instructor, gives him perfect light and perfect wisdom. It checkmates every evil design and corrects every error. No evil-doer should read that word if he does not desire to be condemned, no matter what his evil intents or deeds may be.

David said that "thy word is a light and a lamp." I might not sin against Thee."

Today the children of men are in possession of the complete revelation of God to man as He has from time to time made his mind, or will, known through his special servants. It is in the form of the Bible, which is a compilation of all these revelations.

As the revelations came from time to time in the form of messages to God's people they were kept on file and different copies of them made for use in the churches. It is written in the book of Daniel as follows: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9:2.

Here we find that Daniel was in possession of the word of God in the form of books, and from it he sought understanding concerning God's purpose for his people.

Daniel doubtless possessed all the word of God that had been given up to that time through the prophets. We today possess it in its completeness. It is the Bible—the word of God—his thought—his mind toward us; as it were a message of light sent from the throne of God for the children of men on earth.

Now to Adam and Even in the Garden of Eden came the word of the Lord as truly as it has come to us. While they had no books, they had the messages from heaven. God reveals in his own way what is necessary, as much as is necessary for man's needs.

It is said of Abraham that he obeyed God's voice, kept his charge, his commandments and statutes. Gen. 26:5. We have no record that Abraham had books, but he had God's word, and so did Adam and Eve, and the same relation maintains between men and the word of God as it did in the days of Adam. The Lord God gave Adam commandment saying: "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Here God's word of instruction went out to Adam and Eve, concerning this certain tree. It was positive and direct. Why God had thus spoken was not to concern Adam. The *results* were all that should have been of concern to him. The *reason* would have appeared in the final fate of Satan and his followers had Adam only obeyed and left that which was yet unrevealed, to God. But the moment came when man was to make his choice between God and Satan. Satan said "Ye shall *not* surely die." This was a positive and direct declaration that God had lied, deceived and restricted them of their liberties. When Eve made her choice, she virtually said thereby, God, you are mistaken. Satan, you told the truth. Lord, you have deceived and blinded me. Satan, you have opened my eyes. I see you

are right, and God is wrong. Hence Eve set light for darkness and darkness for light. She rejected the word of the Lord, and "what wisdom was in her?"

Exactly the same principle maintains today. Isaiah the prophet says: "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness." Isa. 5:20.

Jeremiah says: "The wise men . . . . . have rejected the word of the Lord and what wisdom is in them?"

We conclude, therefore, that to accept the word of God as revealed in the Bible is to accept the mind of the Lord, and to reject the word of God is to go on and allow the mind that is in you to remain in you.

When the Lord speaks to us in his word it is not for us to doubt, but to say "speak Lord thy servant heareth," as did Samuel.

To stop and doubt and quibble, is to place ourselves on the serpent's ground as did Eve. And for us to say, "No Lord, I can't quite believe you here, and there, in this, and in that," is to take exactly the same step Eve took, with exactly the same result. It is to enthrone our own wisdom and judgment in the place of God's. It is to enthrone self and dethrone God. All that take such a step deliberately after they are brought to the age of accountability are reckoned "children of disobedience." And the children of disobedience are reckoned as the children of Satan because they are led by Satan, which Paul calls the "Prince of the power of the air, the spirit that now *worketh* in the children of disobedience.." Eph. 2:2.

And all this are we by nature, says Paul. "We all like sheep have gone astray," says Isaiah. Paul says again "We have come short of the glory of God." "There is none good," says Christ. "There is none that doeth good, no not one," says David. "There is none that seeketh after God." "By nature we are all the children of wrath," says Paul. John says: "and knowest not that thou art wretched and miserable, and poor, and blind, and naked?" Rev. 3:17.

The worst of it all is that mankind is in that awful condition and knows it not. Death has passed upon all and they think they are alive. They think they are awake when they are asleep. They rejoice that they are the children of great enlightenment, when they are the children of darkness. So God's word to those so deeply infatuated with sin is: "Awake, thou that sleepeth, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. So great is the change that is to take place that Christ says: "Except a man be born again, he can not see the kingdom of God." To save a man is a work of creation of the most pronounced type. It is a mightier work than to raise one from the grave.

And yet there is hope, for we read: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." I Jno. 3:8.

This text teaches us not only that Satan is the originator of every thing that is contrary to the truth, and responsible for the awful condition of man, but it teaches us that Christ was manifested to offset—make void, and destroy in man everything Satan has done, even to his sinful nature.

Before we can fully see just how this is accomplished, we must understand that naturally we have a perverse nature, that Satan sits enthroned, and rules our lives, or as Paul puts it "worketh" in us. We must understand that we have a man on our hands that we must get rid of. Paul calls it "our old man." "The body of sin." Rom. 6:6. Spoken of elsewhere as "The carnal mind," as "being in the flesh." Rom. 8: 7, 8. "The flesh," Gal. 5:17. "The natural man." I Cor. 2:14.

The condition of the old, natural man is said to be "At enmity against God." Rom. 8:7. "Lusteth against the spirit." Gal. 5: 17. "Dead in trespasses and sins." Eph. 2:1. "Filled with all unrighteousness." Rom. 6:20. "They

are, after the flesh," and "do mind the things of the flesh." Rom. 8:5.

Paul sums up the matter on this wise and includes himself "Among whom also we all had our conversation (manner of walk) in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, *and were by nature the children of wrath, even as others.*" Eph. 2:3.

Here Paul declares that all persons are by nature the children of wrath dead in trespasses and sins. (Note Eph. 2: 1-3).

Paul in Rom. 7 in setting forth the relation of man to the law of God, and man's vain efforts to overcome sin in his own strength says: "But sin taking occasion by the commandment, wrought in me all manner of concupiscence." Verse 8. "I find a law that when I would do good, evil is present in me." Verse 21.

Paul here doubtless gives the experience of mankind, rather than his own personal experience, but uses himself as a medium of expression. He declares that when the light of God's righteous law is turned on, all manner of concupiscence is seen in unregenerate human hearts. And then he finds an inexorable law that in spite of all unaided efforts, evil is present with us. Then he exclaims, "O wretched man that I am! who shall deliver me from the body of this death" (margin reads "this body of death.") Then he sees as his only hope: Christ Jesus. (next verse).

Paul says "all have sinned," and John says, "He that committeth sin is of the devil," and then adds "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Hence, through Jesus Christ all that has resulted to man through the fall may be reversed.

Christ says: "Behold, I stand at the door (heart's door), and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. This text represents Christ earnestly striving for an entrance into our hearts. But lo, another is in possession, and rules supreme. And, as long

as the old man—the natural inhabitant—occupies, Christ cannot enter; and the worst of all is, we have no desire to turn him out, and invite Christ in, which is the very thing that must be done before Christ can come in. We read: "there is none that seeketh after God." And Christ says: "Ye have not chosen me, but I have chosen you." Jno. 15:16.

On what basis then can Christ obtain an entrance into our hearts and take the place of the old man?

It must be that since God has made man highly intellectual, and a free moral agent, that man is free to exercise his will, and choose masters. It must be that Christ who will not coerce the will, must in some way appeal to man's need through his intellect. The fact of the natural disinclination of man to seek God does not argue that it cannot be proven to him that there is a God that he should seek who is the author of all things. All nature testifies to the fact. Paul says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20.

David says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge; There is no speech nor language where their voice is not heard." Ps. 19:1-3. These texts are self-explanatory; they declare that all the works of nature, the perfect order of the heavenly bodies, the great and marvelous provisions of nature, manifest a knowledge and power that are explained only in the written word, the Bible. All other attempts to account for the wonders with which we deal, and that confront us, are idle speculations and unproved theories, so that they do not satisfy the intellect; therefore, God has a strong appeal to the intellectual side of man.

In Christ Jesus man sees the manifestation of a fathomless love, with which man is wooed and often won.

Christ has everything to offer as an inducement. He offers life, the dearest thing to man. He comes to the

natural sleeping sinner and says, awake, arise from the dead, and I will give you light and life. "Whosoever hath Christ hath life and whosoever hath not Christ hath not life." Satan's offers go not beyond this life, and finally man sees his awful state, his dangerous position. He sees his little bark going down, his candle ready to be forever snuffed, he sees death on every side and himself awaiting the inevitable, and he awakes. He accepts the exchange, Satan is cast out, and Christ comes in. Then what? That which was the flesh, the carnal man, becomes the spiritual man. Paul says: "Ye which are spiritual, restore such an one." Gal. 6:1.

In place of the "old man" there is the "new man." Paul says: "Lie not to one another, seeing that ye have put off the old man with his deeds; and have put on the new man." Col. 3:9, 10.

Instead of being servants of sin, we become servants of righteousness. Rom. 6:18. He who once had the mind of Satan has rejected it and has let the mind which was in Christ be in him. Phil. 2:5. He who by nature reflected the image of Satan has put off the old man and has put on the new man which is renewed in knowledge after the *image* of him that created him. Col. 3:9-10. He who possessed the nature of Satan now avails himself of the great and precious promises and partakes of the *divine nature.*" II Peter 1:4.

But this is the case only to the extent that Christ is enthroned and worketh in us. And he is enthroned fully when we yield ourselves as instruments in Christ's hands. It is wholly a matter of yielding. Rom. 6:13. It is a surrender of our will to the will of Christ. It is a victory we win by a surrender.

"If there be first a willing mind." II Cor. 8:12. "If any man will do his will, he shall know of the doctrine." Jno. 7:17.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Christ's great example was the surrender of his own will and accepting his Father's will. Of him it was said: "In the volume of the book it is written of me; I delight to do thy will O my God, yea, thy law is within my heart." Ps. 40:7,8; Heb. 10: 9. In the greatest trial of Christ's experience on earth, when he prayed: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Matt. 26:39.

"I seek not mine own will, but the will of my Father." John 5:30. "My meat is to do the will of him that sent me." John 4:34.

Christ's example to us is one of self-dethronement, and God enthronement.

Christ says: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

The secret of the whole matter then rests on the indwelling of Christ—being led by him. If Christ dwells within us we will then, and then only, do the works of Christ, manifest the character, and nature, of Christ. Then, and then only, is when we will have the mind of Christ, and have the moral image of Christ our creator restored.

The truth of the matter is clearly seen by John when he cautions his followers to try the spirits: "Because many false prophets (teachers) are gone out into the world. Hereby know ye the Spirit of God: Every spirit (man) that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth *not* that Jesus Christ is come in the flesh is not of God." I John 4:2, 3.

The only meaning this text can possibly have is that the one who poses as a teacher must manifest by his life that Christ has taken up his abode in him. Otherwise, he is not of God.

This is the only way that Christ can destroy the works of the devil, as they are seen manifest in man.

GOD HAS MADE KNOWN HIS WILL.

Man is a highly intellectual being and is capable of reasoning. God says to him, "Come now, and let us reason together." Isa. 1:18.

Man can reason from the evidence he has, only. And God has seen to it that man has ample grounds from which to reason correctly, and no grounds for incorrect conclusions. We quote again Rom. 1:20, which reveals a conclusive basis from which to reason. It reads: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

This is a wonderful statement. It declares that the evidence is so conclusive, that men are without excuse. Here he speaks of things though being invisible, that are *clearly seen.* Not guessed at, but clearly seen, being understood: Even his eternal Godhead.

David declares that the heavens and earth declare and speak and showeth knowledge as though by voice and words. (See Ps. 19: 1-4).

Let us note the evidence before our very eyes every day and night. For instance, the heavenly bodies. Who can contemplate them in all their fascinating glory, and not be amazed at the wonder. Left to himself, man, though he may possess all the boasted wisdom of men, is utterly at a loss to know whence they came, and by what power they are upheld. So numerous they are that man can but conjecture as to their number. The distances too vast for him to comprehend. And every one of that vast myriad of stars acts with a precision so exact that no army of men, no matter how carefully trained, can equal it. Every star arrives at its appointed place on the very second, though its journey may have been billions of miles, and more than that, it was at its appointed place every second of the entire journey. Its appointed relation to every other star throughout its entire journey is the same as on every other journey. And more than that, every one of the numberless stars is equally prompt in its movement.

Man attempts in vain to explain it. There is no known law that serves him. For instance, what keeps the earth just so far and no further from the sun? What holds it just so near and no nearer? The law of attraction does not serve us here, for if attraction played any part in it the earth and sun would soon collide. To illustrate, try to suspend a piece of steel in mid-air with a magnet and see if you can succeed in keeping it a certain distance from the magnet. No, attraction is useless in this case. Perhaps we might grasp at centrifugal force to help us account for the revolutions of the heavenly bodies. Tie a ball to a string, whirl it about your head, and you have centrifugal force. The ball is ever inclined to fly in a straight line, but the string holds it at a certain distance from us. Cut the string and away goes the ball. Where is the string that holds the earth in its proper relation to the sun? If either attraction, gravitation, or centrifugal force should be called in action in our universe, the results could be nothing but disastrous.

There is absolutely but one explanation of the wonders of the heavens and that is found in the Bible. Paul in his letter to the Hebrews begins with the word "God." He no doubt begins his epistle so, because he knew them to have the correct idea of God, and knew them to be at one time at least, God's appointed depository of the knowledge of the true God. So he says:

"God . . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power."—Heb. 1:1-3.

Here we are told who is the author of the worlds and the upholder of them.

This same truth is so amply set forth from one end of the Bible to the other, that it would be superfluous to quote texts here. Read any book in the Bible, and God is set forth as creator and upholder of all things.

To the mind of man the same unfathomable mystery is seen in the seed and in all living things. Scientists can go so far, but no farther. All the scientists of earth cannot produce a seed that will germinate, nor an egg that will hatch. Yet every seed and all life produces after its kind with unerring accuracy. Science cannot explain it, there is but one explanation, and that is "God." "As the Father hath life in Himself, so hath He given to the Son to have life in himself." John 5:26.

Most men admit there are evidences of an intelligence. But they must see more than that. Intelligence of itself has no power. There are men with great intelligence, but it does not necessarily mean power. The most intellectual man can not think a rose red or white at will, nor produce by his thought a morsel of bread. So if the material universe is evidence of an intelligence, it is also evidence of a power to give shape to, or materialize the thought. So we read of God "He spake and it was done; He commanded, and it stood fast." Ps. 33: 9. "By the word of the Lord were the heavens made, and all the host of them." Verse 6.

Since there is such overwhelming evidence of the manifestation of an intelligence and thought, and power to materialize the thought, and that this intelligence and power is the basis of all creation, then *man* must be a production of that intelligence and power. Man being a production endowed with intelligence would of course be subordinate to the author of his being and life; and if God is a just God, it naturally follows he would reveal his will to man. And this brings us to the Bible which claims to be this very revelation of God's will to man.

To surrender our wills, then, to the will of God is to surrender our wills to what the Bible, the Word of God, teaches, as though it were God expressing His will to us by voice. It is his word to us. It is an account of the creation of earth and all things upon it. It is a history of God's dealing with man and dealing with sin in man. It is the unfolding of God's great plan. It points man to

the way by which he may be saved. It reveals to man his own perverse nature, and how it may be corrected.

We might insert here a long chapter on the office of the Holy Ghost or Spirit of Christ as our agent by which man is drawn to God and transformed, and we could also, perhaps, insert a chapter on justification by faith, but our object is to lay the foundation for studies that are to follow that depend upon the word solely as authority for our conclusions. Suffice it to say the spirit and the word agree. As the word was given by the spirit, they must agree. Peter says: "Holy men of God spake as they were moved by the Holy Ghost." II Peter 1:21. So when I read the word of God I read that which the Holy Ghost or spirit of Christ has given, and if I obey, I am led by the spirit.

The Holy Ghost, however, comes to us as an abiding presence (John 14:16), and becomes our teacher, (verse 26), and it brings to our remembrance and teaches all things whatsoever Christ has said (verse 26), therefore, to disobey the word of Christ as found in his word, the Bible, is to disobey the voice of the spirit.

The spirit in co-operation with the word may call upon us to cut loose from some cherished sin, some fond ambition, some fixed habit, some desire of the mind or lust of the flesh, some former belief, be it ever so sacred to us. The struggle may be terrific. It generally is, for the old man does not die easily.

When the work is done, then we can say with Paul "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. And this is the true principle of true conversion, this is true Holy Ghost religion. This is not a religion that claims the leading of Holy Ghost, and then knows little and seems to care less what the word teaches.

CHAPTER III.

EARTH'S EXPERIENCE HASTENING THE REALIZATION OF GOD'S ETERNAL PURPOSE.

When we understand God's purpose in his creatures, we will better understand why the leader in the rebellion in heaven was allowed to proceed, and why man also was allowed to exercise his will in the matter of listening to the deceiver.

We feel certain that it can be made plain from God's word just what his purpose from eternity has been in his creatures. The following statement of Paul has a world of meaning in it, and lays the foundation for a great thought: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:10, 11.

This text teaches that God has an eternal purpose, which He purposed in Christ Jesus. And this purpose or intent is the unfolding of God's manifold wisdom, and the church on earth seems to be an important agency in this unfolding.

Therefore, we conclude that God intends to make known to the intellectual universe, (by this we mean human beings that inhabit the thousands of other planets of the universe), something of great importance that had during all previous time been unknown. Paul speaks of a "mystery which was kept silent since times eternal." Rom. 16:25. R. V.

What then *is* the purpose of God in his creatures? It is doubtless to bring his creatures to a plane of intellectual and spiritual perfection. Everyone knows what intellectual perfection might mean; but many are not clear

in their understanding of what spiritual perfection may mean. The spiritual perfection to which God designs to bring his creatures is to a full and complete understanding of their relation to, and dependence upon Him. They should understand that they are mere creatures, while God is their creator. The difference is infinite. It makes the creature wholly dependent on the creator. The one great spiritual truth, then, God will have man and angel to fully understand, is the proper relation that exists between them and himself, and above all, to see and acknowledge that they are in every sense of the word dependent, and in no sense of the word independent.

God desires, yea, it is his purpose, that every creature that shall dwell with him throughout eternity shall recognize all this, recognize also continually that God is his creator, and that it is by his spirit we live, move, and have our being; that were he to remove his sustaining hand all would perish just as all vegetation would perish were all moisture cut off. David saw the truth when he said: "For thou art the fountain of life." Ps. 39:9. And still it is pleasing to God that his creatures, upon whom he desires to bestow this fullness of intellectuality and spiritual discernment, shall be free moral agents. The great danger has always been that were God to bestow this fullness of wisdom, the creature would take the glory to himself, and a spirit of self-reliance or independence would enter, which would be evidence of an utter failure on the part of the creature to recognize his dependence. In fact, that spirit of independence was in the heart of every creature, but lay undeveloped and unknown to the creature until Lucifer began to develop and openly act upon that latent ignorance of his absolute dependence on his maker. God, the author of his very being, was the first to lay bare the secrets of his being when he said: "Thou hast said in thine heart, ... I will be like the Most High."

But why did all this develop in Lucifer. The reason is that God had waited long, even until what Paul calls the "dispensation of the fullness of times." Eph. 1:10.

He had advanced his creatures intellectually as far as possible without their taking all the glory to themselves. So in order to demonstrate, (not experiment, for God never experiments) the results of the fullness of wisdom in his creatures who could not understand their dependence on God for it, without experimental knowledge, He bestows this fullness on Lucifer.

Then Lucifer becomes the only creature in the universe (except the Father and Son) of whom it could be said "Thou sealest up the sum, full of wisdom, and perfect in beauty." Ezek. 28:12. At last, here was one, a proud possessor of perfect intellectuality, and perfect physique. But God could not force an acknowledgement from Lucifer that his perfect wisdom was dependent on another, who was the *author* of all wisdom and perfection of beauty. He did not know God, as did David, when he said "In thy light shall we see light." Ps. 36:9.

(Lucifer's self-reliance and self-exaltation and fall are described in Ezekiel, chapter 28).

While Lucifer had the fullness of intellectuality, there were great spiritual truths too deep for him to comprehend without an experimental knowledge. He did not know the result of an attitude of independence from God his Father. Just as with many men today, he did not know what it means that God is a jealous God. He did not know what death meant. It had never been witnessed.

But as with Lucifer *then*, so it is with the intellectually great now, they are the least prone to stoop to such a procedure as to bow to God and acknowledge their dependence on Him.

THE FALL HASTENS GOD'S PURPOSE.

God did not force Lucifer to fall? Oh no. He might have gone on and been an example to the less favored angels, of exalted devotion to the King and Author of the universe, and all life, but he did not do so. He fell. His heart was lifted up because of his beauty, and he corrupted his wisdom by reason of his brightness. Ezek.

28:17. And since all this occurred, God will now make of it an opportunity to carry out his purpose of bestowing perfection on His creatures more quickly.

It is only a manifestation of the principle as stated by David, "Surely the wrath of man shall praise thee." Ps. 7:10.

But Paul in his letter to the Romans sets forth the principle very clearly. He says "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged a sinner and not rather . . . . . let us do evil that good may come." Rom. 3:7, 8.

If we look at this text carefully, we will note that Paul evidently taught that the truth of God had abounded *more* through our fall, and he suggests the query. If so, why are we then counted sinners? In fact, Paul had taught so plainly that through the fall, the truth of God was being made more to abound, that some slanderously reported him as teaching that we might do evil that good may come, (see parenthesis in verse 8). But Paul abundantly clears God by declaring "But where sin abounded, grace did much more abound." Rom. 5:20.

GOD'S PURPOSE IN US.

Paul expresses God's purpose in us in Eph. 3:18, 19. Paul here prays that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with the fullness of God." To be filled with all the fullness of God is certainly a high calling. Paul elsewhere speaks of the church as Christ's body, "the fullness of him that filleth all in all." Eph. 1:23.

In the Colossian letter Paul speaks of Christ being the creator of all things, "that by him all things consist," and then says "for it pleased the Father that in him should all fullness dwell." Col. 1:19. Again he says, "For in Him (Christ) dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Col. 2:9, 10.

We conclude that Christ must have been not only intellectually perfect, but spiritually perfect even when he walked among men as a man. And now he sits as our advocate, our high priest, our savior, and *our* perfecter. In fact, he is everything to us, particularly our wisdom. I Cor. 1:30; Ps. 36:9. He, then being the fullness of God, and God desires *us* to be filled with all the fullness of God, and as we are complete in Him, we can conclude, then, that the creatures of earth—those who God recognizes as constituting his church, *the fullness of God,* are the *first* of his creatures in the universe that will possess this completeness. Because "to the intent that now unto the principalities and powers in heaven *might be known by the church* the manifold wisdom of God.

We noticed that Paul spoke of a mystery that had been kept in silence since times eternal. Rom. 16:25 R.V. But the Bible also speaks of a time when the mystery of God is to be finished. It reads: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Rev. 10:7.

The time when the seventh angel sounds is easily ascertained by a careful study of Revelation, Chaps. 9, 11, which shows clearly to the most casual reader that it is in the scope of this present world's history. (See the two last chapters of this book).

So this text reveals the wonderful truth that with the inhabitants of earth, God's eternal purpose, that mystery that has been so long secret, is to be finished. And what is it? The mystery of God is none other than the Gospel, which is the power of God to save. Had the universe known the power of God as manifest in His creatures, and that God is upholding all things by the word of His power, (Heb. 1:2), our present preaching of the Gospel would not have been necessary.

Let us, however, go more deeply into this mystery of God. Paul again says: "Even the mystery which has been hid from ages (times eternal) and from generations, but *now* is made manifest to His saints: to whom God

would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26, 27. In this text Paul speaks of a mystery that has been hid from ages and generations, (the better rendering is "since times eternal") but *now* is made manifest to His saints. Then he defines that mystery as being "Christ in you, the hope of glory." Ah, here we have a great secret revealed, a great mystery unfolded. What is, then, my hope of glory? It all depends on the indwelling of Christ. My hope of life, my hope of attaining to this knowledge of God; in fact, my whole hope for everything depends on my realizing that Christ is my life, and if I don't have him, I have no life. Paul says: "Christ who is our life." Col. 3:4. He says again: Christ "who is made unto us wisdom." I Cor. 1:31. Again, "Ye are complete in him." Col. 2:10. All this we must understand, acknowledge, and accept. Paul desires of the Colossians "That their hearts might be comforted, being knit together in all love and unto all riches of the full assurance of *understanding* to the *acknowledgement* of the *mystery* of God." Col. 2:2. Here Paul expresses a desire that they may *understand* and *acknowledge* the mystery, which always is "Christ in you the hope."

The query might be, why is this so great a mystery, and why *now* being made known. We might say that had Lucifer understood this truth—that Christ his creator was his only hope, and that it had been the Father's purpose from the beginning to make Lucifer, as well as the rest of his angelic and human beings, a temple for his indwelling, and that their very beings were intended to glorify him (God), all would have been well. Placing it in still other words: Had the intelligences of the universe understood the true relation between themselves and their God—that God was the author and upholder of all things, the very fountain of life, wisdom, power, and that they themselves were but creatures of the dust, simply a manifestation of the highest order of the handiwork of God, but possessing no independent, inherent virtue, life, wisdom or power.

all would have been well, and God could have gone on and bestowed without danger, the completeness of wisdom he so desires to manifest in his creatures. But as that was not the case it remained for some future development which in the providence of God has been delayed until the time the inhabitants of earth were ushered on the stage of action. And Oh, what a stage! What a drama is being enacted on this planet of ours. What an awful, yet wonderful act the universe is witnessing as they behold the scenes of earth. It is beholding a race in which is the open manifestation of defiance to, and independence from, God their creator. Its results are the highest type of self-exultation—selfishness, and consequent lust and debasement. Misery, woe, and death abound everywhere. Earth presents the picture of a vast lazar house, the most selfish and vilest plottings fill the hearts of men. Lucifer has his following here on earth, and the results are made manifest to worlds, angels and men. Paul says we are made a theatre (margin) unto the world (should read worlds) and to angels, and to men. I Cor. 4:9.

Amid this awful condition God's hand is also manifest. He tells us that his spirit strives with man. Paul tells us that where sin abounds grace does much more abound. Where sin reigns powerful to slay, God reveals a greater power to save. While our lot is in this present evil world amidst all its sin and death, God bares his arm to save us. But not until we have learned the lesson of our great need. Not until our very condition of helplessness and dependence is realized, and our very necessity drives us to the only help. And all that is just what earth's experience is for. Our very condition of helplessness, our very need, has *proven* our absolute dependence on God. Fallen humanity are the *first* of God's creatures who will say with the true understanding, Lord help me or I perish. Paul understands and discourses on this theme in the book of Ephesians, especially chapters one and two. After speaking with the broadest possible vision of God's great purpose in us, says: "that we should be to the praise of his glory, who

first trusted in Christ." Eph. 1:2. The "we" of whom Paul speaks can not mean only the Ephesians to whom he directed his letter, as *all* who will ever be saved will be saved because they trusted in Christ. Acts 4:10-12. He must mean those who are redeemed from earth who believe and trust in Christ. This text, then, clearly teaches that previous to the history of earth, none had trusted in Christ with a true understanding of what he was to them.

This thought is also expressed in the epistle of James when the apostle says: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Jas. 1:18. James' letter has no local application but is general. James can not mean that any certain class or church shall precede all others, but he teaches that a certain race of God's creatures called *we*, shall be a kind of first fruits of *all* God's creatures. But note: James says "He (God) begat us with the word of *truth*." There must be some truth that is pre-eminent in significance—some truth that transcends all other truths, which is the key to becoming a true and tried child of God. Just before James pens the above important quotation, he admonishes us as follows: "Do not err, brethren, every good and perfect gift is from above, and cometh from the Father of lights." This language implies that we are dependent on God for *every* thing we have, and are in no sense independent or self-dependent. And this transcendent truth which was not accepted in previous ages is the truth with which *we* are begotten into God's family.

Paul clearly sees the great drama closing with earth's history in his following statement. *"Having made known unto us* the mystery of his will according to his good pleasure which he has purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The only conclusion to which we can come in the light of this text is that never before has *"all things"* been gathered together in Christ. We conclude also that some

time, the time is to be reached, which will be the "fullness of times," and that then all things both which are in heaven and earth *will* be gathered together in Christ.

Since the time the drama was launched by the rebellion of Lucifer, and the intelligences of the universe are to learn a lesson from earth's experience, it seems that all the intellectual creatures of God are in a state of suspense, of anxious watchful waiting, unsettled as to what it all means, and to what the results may be. All the heavenly beings are not just as the Heavenly Father would have them. Job says: "Yea the heavens are not clean in His sight." Job. 15:15. His eternal purpose has not yet been realized. So we read from the great apostle Paul again: "For we know that the whole creation (margin reads "every creature") groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Rom. 8: 22, 23.

Paul in his letter to the Hebrews, represents Christ as seated on the right hand of God "expecting" till his enemies be made his footstool. (See Heb. 10: 12, 13).

Paul in his Corinthian letter speaks of the time when the end shall come, and that Christ must reign until he hath put all enemies, authority, and power under his feet, and all things shall be subdued unto him. (See I Cor. 15: 24-28).

These texts can mean nothing else than that all these conditions are not as yet realized, and will not be until that fullness of times, when all God's creatures will be reconciled to God. And all things whether in heaven or in earth will be gathered together in Christ.

But mark: it is "ourselves" which have the firstfruits of the Spirit. *"We" first* trusted in Christ. *"We" are* the first fruits of his creatures. "We" were first reconciled to Christ.

The query might be, what will that condition be when all things are gathered together in one, even in Christ?

It can mean nothing else than Christ will be recognized by *all* as the author and upholder of *all* things, and that *all* things are dependent on his will and direct power and that "by him *all* things consist."

It can be nothing else than the complete reconciliation of all things unto himself whether they be things in heaven, or things in earth; as declared by Paul in Col. 1:20. There will be no doubts nor misunderstandings then as to the true relation that exists between Christ and *all* created things.

THE MYSTERY OF GODLINESS.

While we have dealt with the mystery that in all past times was not revealed as it is now, and which is to be "finished" or made clear, we may see yet *more* deeply into the subject by studying Christ's life and relation to the Father, as a revelation of that "mystery." Paul describes the experience of Christ on earth in the following words: "And without controversy great is the mystery of godliness: God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16. The one feature of this text that particularly has a bearing on our subject is that part of the text that says: "great is the mystery of Godliness: God manifest in the flesh." Paul here teaches that the great mystery which is: *"God manifest in the flesh,"* was seen in all its marvelous workings in Christ. In Christ we see one who yielded himself as a complete temple for the indwelling of the Father. So complete was his understanding, and yielding to the Father's will, and so complete was his emptying of self, that in spite of all the mighty works he did, and all the words of wisdom he uttered, he could say: "I do nothing of myself," and "I do always those things that please him." "If I honor myself my honor is nothing." "The words that I speak are not mine but the Father's." "My Father He doeth the works." "I live by the Father." Here, in Christ, was a complete manifestation of the wisdom and power of

God operating through a man—through flesh, and a complete recognition and acknowledgement of that fact on the part of the receiver.

This manifestation of God in the flesh is not as defined by the religious schools known as new thought, Christian Science, or pantheism which regard all thought and motions as a part and inseparable from the Godhead. But it is the *manifestation* of the wisdom and power of a personal God in each separate, autonomous, living being. A watch is not a part of its maker, but a manifestation of the genius of its designer. The watch, a mere piece of mechanism without intelligence, may be man's masterpiece in which he glories because the watch reflects his wisdom and genius. Man, an intellectual being, the designer of the watch, is the masterpiece of the creator, a production which was designed to reflect the wisdom, character, and glory of its maker. It was not the purpose of God that man, or any of His creatures should experience death as long as the living connection between the creature and creator is maintained, which depends on the will of the creature, since he *must* be a free moral agent and have freedom of choice. Said Christ: "I am the vine, ye are the branches . . . . without me ye can do nothing." John 15: 1-5. The severed branch dies. Lucifer in heaven, and man in the garden of Eden severed the connection, and so, as Paul described it: "As by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom: 5:12. Mark it well: It is not the *death sentence* that passed upon all men, but *death.* We must conclude, then, as far as the sinner is concerned, he has exercised his will in a manner that effected a severance from God, and hence God reckons him as dead.

"He that hath Christ hath life, and he that hath not Christ hath not life." Then, all men are dependent upon Christ for life, and in no manner whatsoever does man inherently possess any life. There is no part of man but what is reckoned as dead unless it has that living connection with the author of life. Then it is possible to be

alienated from God and be a severed branch is clearly seen in many scriptures. For example, we quote Paul when he warns the Ephesians not to follow others who "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:18. Here Paul clearly teaches the possibility of being *"alienated* from the *life* of God," and it is "through" or because of the *"ignorance that is in them."* In times (eternal ages) past this ignorance was innocent ignorance. But now since the "mystery" is "made manifest unto the saints," (Col. 1:26), and "revealed unto his holy apostles and prophets," (Eph. 3:4, 5), and is "preached" to the world, (I Peter 1:12), and witnessed by the universe (I Cor. 4: 9), this ignorance becomes *willful ignorance.*

Peter speaks of a certain class that are willingly ignorant. II Peter 3: 5.

Paul speaks of a "time" when God winked at certain ignorance. But since light had come he commanded to repent, evidently of the very ignorance he once winked at. (See Acts 17:27-30).

Just so, in Jehovah's dealing with the intelligences of the universe in ages past. There was a certain ignorance in them that was not pleasing to Him but he winked at it. The ignorance that separates and alienates from God now, is the same ignorance that lay latent in every creature, and was so vigorously acted upon by Lucifer.

This great mystery—"God manifest in the flesh" is the transcendent truth that God is now revealing to the world and not only to the world, but it is a matter angels desire to look into. I Peter 1: 12.

No doubt they marvel at the transformation that is taking place in the hearts of men, as they watch the old man—the carnal nature disappear and the image of God restored. (See Col. 3: 9-10). This transformation of course takes place only in the righteous, which makes it true that the church only, is the witness to the universe as stated by Paul in Eph. 3: 10 and Isa. 43: 10, 11. Paul

says: "Now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

Isaiah expresses it as follows: "Ye are my witnesses saith the Lord, and my servants whom I have chosen: that ye may know and believe me, and understand that I am he: before me there is no God formed, neither shall there be after me. I even I am the Lord: and besides me there is no savior."

Here we see that the church on earth is God's faithful witness to the universe that he is the only savior. And as David in speaking of the church declares it will be, A faithful witness in heaven and shall endure forever as the sun and moon. Ps. 89: 34-37.

It is quite clear to us now, that the most important truth, is that "mystery" which is "God manifest in the flesh." Not only that we are dependent upon God for all we have and hope for, but all intellectual ability, and physical perfection are the manifestation of God in our flesh; that previous to earth's history this truth was not known, or fully understood as it is *now* being made known; and that the creature did not realize that he was dependent on another's resources for his existence, and all that is involved in his existence. Further: It is now quite clear that during earth's history God is allowing the fruits of self-reliance and open rebellion against God to fully develop, and that all the universe will profit by the experience, and many of earth will also understand, and accept the evidences of the existence of a God, and their absolute dependence upon him, and yield themselves into his hand, and conform to his plan, and acknowledge the necessity of his power for complete regeneration, and thus become a testimony for God to all the universe.

A still larger number of earth's inhabitants will continue to walk the path of self-reliance, and self-sufficiency, and ignore the necessity of any external power, deny the evidences of the existence of a personal God, and finally reap the fruits of their own choosing, the fruits of their

attitude of independence from God, which is necessarily death—eternal death.

David says: "In the net which they hid is their own foot taken . . . . the wicked is snared in the work of his own hands." Ps. 9: 15, 16.

Daniel gets a vision of the nature of the experience of earth, and says: "Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan.12: 10.

A WONDERFUL OBJECT LESSON IN BABYLON.

While God is making of earth's experience a wonderful object lesson to the universe, He has made of the ancient city of Babylon an object lesson to the inhabitants of earth. In ancient Babylon is seen a remarkable example of the spirit of independence from God, and the failure to recognize the great mystery "God manifest in the flesh." The result of this attitude of complete self-reliance, this failure to recognize the workings of the only true God; because of their ignorance and blindness of heart, we see in ancient Babylon. There we see the development of the very opposite to the Mystery of God, which is the *"mystery of iniquity."*

While Daniel, a prophet of God, was a captive in Babylon, Nebuchadnezzar, the king of Babylon, dreamed a dream. It was so very impressive that the king was greatly troubled: so much so that he could not sleep. But what the dream was he could not tell. So he called all the wise men of his realm—the magicians, astrologers, sorcerers, and the Chaldeans to not only interpret the dream, but to tell him *what* he had dreamed. More than that, his summons was accompanied with threats of their execution, and the destruction of their property if they could not tell the dream, and give its interpretation. It must be remembered these wise men were the exponents of the religious system of Babylon, and claimed to deal with mysterious things beyond the scope of the natural. The astrologers

sought knowledge by means of the stars; the sorcerers knocked at the door of the tomb and sought the supposed spirits of the dead for their wisdom. The rest were simply workers of magic, fortune tellers, etc., all of which are condemned in the Bible, and we have their counterpart operating among us to this day in every land and clime.

But the test brought to bear upon the theological cult of Babylon was destined to test the truthfulness of their claim. Who now can "declare" the king's dream?

After much twisting, turning, and working every possible way to extract some clue from the king, they gave up the task with the declaration: "There is none other that can show it before the king, except the gods whose dwelling is not with flesh."

Here was an admission on the part of the so-called wise men who represented the religion of Babylon, that they had no wisdom—no manifestation through them from any God, and that all the wisdom they had was their own, independent of any God. It was an admission that their whole system was only a farce and built on a human foundation only.

Here the true principle as set forth by the prophet Jeremiah is seen: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8:9.

The wise men of Babylon were completely defeated. There was no wisdom in them. They completely failed to tell the king his dream, and of course could not tell the interpretation. The king at once sent forth his officer to execute his threat, who came to slay Daniel, the worshiper of the true God. Daniel was reckoned among the wise men of Babylon, but of course was of an entirely different type of religion from the other wise men. And it was without doubt providential that Daniel was sought as the first to be slain, for it developed that Daniel had not known of the matter at all, and so asks time, assuring the king that he can tell him his dream. After obtaining time, Daniel seeks

some of his most trusted brethren and arranges for a season of prayer, that their God might give them wisdom. The record says: "Then was the secret revealed unto Daniel."

After the king's dream is revealed to Daniel, he seeks audience with the king, and informs him of his ability to tell his dream and its interpretation. Daniel is very careful, however, to inform the king that no matter how wise a man may be, he can do nothing toward revealing the king's secret; but that there is a God in heaven that revealeth secrets and makes known future events even what shall come to pass in the last days.

Then Daniel begins with absolute confidence and tells the king his dream and gives the interpretation. And what a wonderful revelation. The dream itself was very remarkable, but its meaning was still more remarkable. It foretold the rise and fall of nations and the subdivision of the last one and their duration, true to the history of the world for the following 2,500 years. He gave the proud and victorious monarch Nebuchadnezzar to understand that earthly affairs are transitory at best and that his kingdom, great and triumphant as it was, would soon give place to another; that three kingdoms that would bear rule over all the earth should reign after his kingdom should pass away, and that the fourth one would be divided into ten kingdoms and remain on the stage of action, and never be united until the God of heaven should smite and destroy all earthly kingdoms and set up the everlasting kingdom that would never be destroyed.

But note the manifestation of God in Daniel's flesh and Daniel's recognition of it. As soon as God had given Daniel a vision of the dream Daniel said: "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth

with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast made known unto us the king's matter. (See Daniel 2).

If we closely analyze the above quotation, we will see that Daniel had a perfect understanding of the relation between God and all matters earthly. Here was an earth-born creation that grasped what the most exalted angels failed to understand.

He says, "Wisdom and might are his." "He giveth wisdom unto the wise and knowledge to them that know understanding." Here is a complete understanding of the Mystery of God. "God manifest in the flesh." And then note how God actually manifests His power and wisdom through the brain of Daniel. He gives him the identical dream that he had given to the king, and more than that, God unfolds to Daniel through that dream earth's future history. He informs the king that it was the God of heaven that had given him a kingdom, power, strength and glory, and made his kingdom universal. (See Daniel 2: 37, 38).

While all this was marvelous to the king, so marvelous that the occurrence was published to every province of the then known world, yet the king soon forgot the lesson, and while walking in his palace, he, the king, spake and said: "Is not this great Babylon that I have built for the house of my kingdom by the might of my power, and for the honor of my majesty?" Dan. 4: 30.

Here then, in the king of Babylon, and among the clergy of Babylon is seen a perfect type of unregenerate man, a complete type of the world in its attitude of self-exaltation. With such a convincing lesson as the king of Babylon had, it would seem that he should have given God the glory, instead of asserting himself in the boastful self-glorifying manner in which he did. And O what a trial he underwent before he saw the truth. While those boastful words were in his mouth his reason was taken from

him, and for seven years he wandered helpless, deprived of his glory, with the beasts of the field, until his reason was given to him again. And when his reason returned he was ready to acknowledge his dependence upon God. He saw the truth and acknowledged it in the clearest possible language. Even as did Daniel. (See Dan. 4: 34-37).

So with the people of earth. What awful experiences seem to be necessary to humble even a few of earth to the acknowledgment of the truth. With the king of Babylon, the only perfect teacher seemed to be an actual personal experience, before the complete reconciliation was made between himself and God. Just so with God's creatures, nothing could serve to teach the universe the truth except an actual experience in which the helplessness and dependence of man could be fully made manifest, and just as in Babylon, so on earth. But few will learn the lesson.

As Daniel represented the true God in Babylon in contrast to the false system, so the true followers of God today are God's witnesses that he is God, in contrast to the false conception that is rife in the world. And in Babylon we saw the two systems, the Mystery of Godliness, and the mystery of iniquity fully developed.

The mystery of God is the great truth that our hope solely depends on the manifestation of God in us for our wisdom and very existence, while the mystery of iniquity is the regarding of all sufficiency in self which is the very spirit of Satan. In the Mystery of God, Self is dethroned, and God is allowed and seen to work, while in the mystery of iniquity, God is dethroned and self stands enthroned as God. The hosts of the first class constitute Israel or Sion, the hosts of the latter constitute the Great Babylon—even the great Babylon that is to be remembered before God. Rev. 18: 1-5.

The Lord, in speaking of the opportunities of ancient Babylon, says: "We would have healed Babylon but she is not healed." Jer. 51: 6,9. So complete was Babylon a

type that the Lord spake of her destruction as the Vengeance of the Lord. "The time of the Lord's vengeance."

God saw his people in Babylon before her destruction and gave them warning to flee out of her. Jer. 51: 6, 45.

Just so God sees his own now in the evil world, which He denominates Babylon, and also warns his people to come out of her. Rev. 18: 4.

Much might be said and many scriptures cited to show that Babylon of old stood as a wonderfully complete type of the sinful world, and its attitude toward God. Her relation to God's people, her religious system, her destruction, and final desolation are all a picture of the world, its false religion, and its fate. Her system of religion will be seen as we proceed, to give the mould to even the professed religious systems of earth, and her destruction, and desolation a type of earth desolation and destruction. (Compare Isa. 13:19-22; Isa. 34; Jer. Chaps. 50, 51; Rev. 17, 18; Jer. 4:23-27, etc., etc.)

The reader will doubtless recall the first text quoted in this work which is a prophetic picture of the last phase of the last message of warning to earth inhabitants, which is "Babylon the great is fallen, is fallen . . . . Come out of her my people and be not partakers of her sins."

CHAPTER IV.

SATAN HAS A RELIGION.

As yet we have not investigated the character of Satan's deceptions, and but very little of his history in the the earth. It has been our chief aim in the foregoing pages to inspire in our readers, a desire to further investigate and acquire a knowledge of this great power for evil, as well as to unfold vital Christian experiences and truths. No doubt the reader is expecting a general warfare on the saloon, gambling den, race course, prize ring, theatre, whiskey, beer, tobacco, and all evils with which we are so well acquainted. But in this he will be disappointed. It would be folly in this stage of the world's history to dwell at length with the evils which have been the theme of pulpit and press for centuries; until the chief and only character in which Satan is viewed is that of a dispenser of rum, and the chief spirit in all the above named sports and evils! But we will look in another direction to find his chief occupation. We are ready to admit, however, that there has not been too much said concerning the above named evils, but if we will understand the true character of this great adversary, we must search elsewhere for his *masterpiece* of evil and deception. In our search for this, we are led to his church, and behold! there we see him as he is. "What?" say some. "Satan a church?" Yes, Satan has a church; a genuine religious organization, a real worship. In order to prove the correctness of this position we will go to the fountain of all wisdom—the Word of God. There we will not only find that Satan has a worship, but we can ascertain the nature of that worship.

"And again, the Devil taketh him up into an exceedingly high mountain, and showeth him all the kingdoms of

the world and the glory of them; and saith unto him, All these things will I give thee if thou wilt fall down and worship me." Matt. 4: 8, 9. We cannot yet understand just how Jesus could have complied with the request until we have further investigated the nature of the devil's religion and the kind of worship he has instituted. But it is plainly seen that he desired to be *worshiped* by Jesus. It might be stated in this connection, however, in order that we may have a clue to what is to follow—that the worship which he instituted was in opposition to the worship of the true and only God. There is no small evidence of this in the very next verse. Christ says: "Get thee hence Satan for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." This language implies that there is a service, or serving, of Satan, and the injunction is to "serve" only God. What would be the use of giving such an admonition had there been no one but God to serve? But mark you, this service which Christ refuses to render to Satan, was called by Satan himself *worship*. Satan says, "Worship me." Jesus says "I am admonished to worship only God." In this then we find an acknowledged worship other than the worship of God.

In Rev. 2: 9, we have evidence to the point. In a message to one of the seven churches, the words of Christ are as follows: "I know thy works, and tribulation, and poverty, (but thou are rich) and I know the blasphemy of them which say that they are Jews and are not, but are the synagogue of Satan."

"Those who say they are Jews and are not" must refer to those who think they have the true faith and are righteous, but are deceived, and are of the church of Satan instead.

This language might be paraphrased thus: "I know the blasphemy of them who say they are Christians and are not, but are the church of the Devil." We will add a text to this to show that the paraphrasing is not extravagant. "But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

This is speaking of a class of people who are professing to worship Christ. But Christ says their worship is vain because they are teaching the doctrines of men; and the doctrines of men are really the doctrines of the devil, for Satan is the spirit that "worketh" in them.

When Peter failed to discern the things of God because of a lack of the spirit of God (I Cor. 2: 10-13) thus showing that he was yet carnal and had the spirit of man only to guide his vision, he was rebuked by Christ and called Satan. (See Matt. 16: 23).

Consequently when a people are found professing to worship Christ, and teaching doctrines of men, they are really teaching the doctrines of the devil. Then those who say they are Christians and are not, are of the church of the devil. We can arrive at no other conclusion.

But has the devil doctrines? If he has a religion, surely he has. Listen, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils." I Tim. 4: 1. If the devil has not doctrines, what is the meaning of this language? But let us not get the impression that the Devil has doctrines in the latter time only, and that only *some* will follow him. No, no, that is not the meaning. From the connection we would understand that it simply means that some of the faithful will in the latter times depart from the true faith and be overwhelmed by the deceptions of Satan. The text implies that if they remain faithful, the Devil cannot seduce them. This point is made clear by the words of Christ. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Matt. 24: 24. Before we are prepared to understand thoroughly that these false Christs who are to come are the agencies of Satan, we will examine a text which makes a more direct statement: "Let no man deceive you by any means: for that day (day of Christ) shall not come, except there be a falling away first, and that man of sin be revealed, the son

of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thes. 2: 3, 4. Let us put another text with these, and we have the whole clearly set forth.

"For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light." 2 Cor. 11: 13, 14. Ah! here we have Satan pictured other than a hideous monster, and the spirit of every evil.

Who is it that is here represented as opposing and exalting himself above all that is called God, and that sits in the temple of God showing himself that *he* is God, but the same being we found described in Isaiah 14, who said, "I will ascend in heaven, I will exalt my throne above the stars, I will be like the Most High?" Paul also calls this power the mystery of iniquity and "that wicked" (verse 8), even him whose coming is after the working of Satan, (verse 9) and with all deceivableness (verse 10). If these texts do not prove that Satan has a worship—a religion—a church, they prove nothing. "Him whose coming is after the working of Satan" is the same one as "that man of sin" in verse 3, who "sitteth in the temple of God, showing himself that he is God." From this we conclude that Satan is determined to carry out his purpose of exalting his throne above the angels of heaven, and of being equal with God. And we ask, how he could do this without instituting a religion in which he would be actually worshipped in the place of God. And how he managed this, and how he is working it "with all deceivableness" is very clearly understood. In fact if we do not understand that Satan has some kind of an institution on earth in which he is worshipped, or in which his teachings are accepted instead of the teachings of God, there would be no meaning at all to the texts under consideration.

Let us in this connection notice the text in Matthew 24. Christ declares that if it were possible these false Christs and false prophets would *deceive* the very elect. Now I

ask, in what kind of a character would Satan most likely represent himself if he intended to deceive the very elect? Would he try to persuade a good old Christian lady or gentleman that it would be better and easier for them to engage in the thieving business? Would he come to the young man who was about to enter the service of God as a preacher, and try to make him believe it would be a far better business to hold up trains, or run a saloon, or give himself wholly to worldliness? No, he would very likely come to him as an "angel of light," "with all deceiveableness" and try to win him from the doctrines of the Bible to *his own* doctrines.

We have previously concluded that there is a great and wonderful drama being enacted on the earth, in which is wrapped up the destiny of the universe, the result of which is to reconcile all things to God and his Christ, and we find that this is to be accomplished by the church (Eph. 3:10) of which Christ is the head. Col. 1:18. We have found also that the great conflict rages principally between Christ and Satan. Rev. 12:7. Now is it not reasonable to conclude that Satan who said "I will exalt my throne above the stars of heaven," (of which stars Christ is the chief) would also have a church which would be the chief factor in combatting the influence of Christ and his church, and at the same time exalt his own throne? Note the following text, which has a startling importance attached to it: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. Who is the *him* that all the world shall worship? It is the beast brought to view in verse 2 of the same chapter. It is the same beast that all the world wondered after; (verse 3); it is the same beast to whom the dragon gave power, and great authority (verse 2); and this is the same "him" to whom was given a mouth speaking great things and blasphemies. The text says that he was given great power and authority, and that *all the world* wondered after the beast; that they *worshipped the dragon,* and they wor-

shipped the beast. And it was given unto him to make war with the saints, and all that dwell on the earth shall worship him, *except* those whose names are written in the Lamb's book of life. (See Rev. 13: 3-8).

Does not the foregoing prove that the dragon, or Satan—the great being who opened his mouth against God in blasphemy—has a worship, and *is* worshipped? And does it not show that the contending forces are marshalled under the Christ on one side, and Satan on the other? Christ accomplishes his purpose through a church. As a counter work, Satan must use a similar medium.

God instituted a worship immediately after the fall of man. He provided certain rites and ceremonies by which he would always be kept in mind, and furthermore that mankind would always keep in remembrance the plan that had been made for their redemption.

Therefore it is easily seen that if Satan was to *continue* his warfare on the earth against God, it was indispensible that *he too* institute a worship. And it is evident too that this worship is his most potent weapon for extending his power, and exalting himself a god.

CHAPTER V.

THE NATURE OF SATAN'S RELIGION.

Perhaps enough has been said concerning the truth that Satan has a religion; so the next step will be to ascertain the *nature* of that religion. From what has been said in the previous chapter, we naturally would suppose that Satan set up his false worship soon, if not immediately after, God had instituted his; and as we have seen that God instituted his worship pointing toward man's redemption, immediately after his fall, we can easily imagine the warfare which commenced in heaven to have continued in one unbroken chain, and that it will continue to rage until Satan is finally executed.

"Now therefore fear the Lord and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord." Josh. 24: 14.

This makes it all easy. This does not only prove that there were false gods—a worship other than the Lord's—before the flood, but it tells us that they were the same gods, and therefore must have been the same worship that was in Egypt; and we will clearly prove that the worship that was in Egypt was the same as that in all the rest of the heathen world. Egypt is mentioned in the text because it was the land from which the later fathers had just recently come.

It is not in harmony with truth nor compatible with God to have more than one religion, consequently wherever we find Jehovah worshipped, we find it done in the same manner. It is out of all reason to think of his having two forms of worship at the same time. Some reader may have in mind the Mosaic and Christian dispensations, and

think he sees a wide discrepancy; yet that discrepancy does not exist when it is understood that in each dispensation the same God was worshipped with the same object in view, with the same promise and with the same hope. We will admit a slight difference of form but the same meaning. If this is true of God, and the true worship, and Satan who stands as the opposer of that worship, has instituted a worship of his own for his own aggrandizement, we would but expect that his religion *also* has but one object in view. If Satan is the propagator of all false religion, we would expect that religion to be Satan's religion wherever it is found. We will find ere we have prosecuted our study much further that the religions of all heathen countries have such a marked similarity that the inquirer is forced to a conviction that it is the creation of the same mind.

We will search first in the Word of God, where the extent and nature of the false worship is ascertained; then we will examine history and see if such a religion has existed and does exist, and how far-reaching it is. And if both harmonize we must have reached the proper conclusion. The reader, however, may say that he does not care to know about the religion of heathen countries. But bear in mind that Satan is not dead yet; and furthermore, he is just as active today as ever he was. Therefore we will not only locate his church in ancient times, but just as definitely locate it in these modern days. But as we have undertaken to give a full and complete history of Satan, we must necessarily commence at the beginning; and when we have once ascertained the nature of his worship in ancient times, we will be better able to locate it today.

To get our bearing, let us look briefly at the history of the human race. Adam was made upright, but fell; thus plunging his race into sin. Man became so corrupt that God declared his spirit would not always strive with him. So God destroyed the earth with a flood, saving but Noah and his family, and a seed of all the beasts. As Adam the first man was upright in all his ways, so Noah, the first

after the flood, was "righteous before the Lord." But ere long man became so sinful that there was scarcely a knowledge of God in the earth. But *someone* in the earth always kept alive a knowledge of the true God. The apostacy began with two of the three sons of Noah. Shem however remained loyal to God, and there is an inference in the prophecy of Noah, (Gen. 9: 24-27) that it was through the seed of Shem that a knowledge of God would be maintained. So in the twelfth chapter of Genesis, we have the record of the calling of Abram (Abraham) of the seed of Shem, out from among the heathen to be the father of a peculiar chosen people whom God desired to teach, and thus keep alive in the earth, a knowledge of Himself, and His worship. It was told to Abraham however that his people should go down into Egypt and serve there for a time and then be brought out again, and become a great nation. Good reasons exist why God permitted this period of slavery to be imposed upon the children of Israel, but as this has no special bearing upon the subject under consideration, we will not stop to explain.

God's purpose was to establish this people to whom he gave a knowledge of himself, in the most conspicuous spot on earth that they might there become a "city set on an hill," "the salt of the earth," "a light to the Gentiles." Those who know anything about the traffic of the world at that time, know that the land of Canaan was located so that the main thoroughfare between the two greatest nations of earth, Syria and Egypt, passed directly through it. See Ezek. 26: 2; Acts 13: 47.

Let us now notice something of the extent of the heathenism with which this people was surrounded.

Considering the prevalence of idolatry throughout the earth, and the proneness of the human race which is evil by nature, to follow after it, it was very necessary that the children of Israel should receive pointed instruction concerning their duty, and the deceptions which they would have to meet on every hand. In this instruction we find

the following language from which we learn the extent of heathenism:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou has not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto you, or far off from thee, from the one end of the earth, even unto the other end of the earth; thou shalt not consent unto him." Deut. 13:6-8.

From this scripture we have evidence that idolatry was world-wide; that the Israelites were surrounded on all sides, east, west, north and south; from one end of the earth to the other, with the false worship. We can reasonably infer also that amongst Israel only, was the true worship to be found. This is evident from the language of God when He said "Let my people go that they may serve me." Ex. 9:1.

Having examined some of the scriptural evidence on the extent of idolatry (only a small portion however) let us look for its nature. In the language of Paul to the Romans we may gain a very clear idea of the reason of Man's apostacy, and the nature of the false worship.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things, whereupon God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. Rom. 1:18-25.

This text throws a flood of light on the point we are considering. It says "when they knew God, they glorified Him not as God." At what time in the history of mankind was God known more than in the time immediately after the flood? What a wonderful impression that terrible catastrophe must have made on the sons of Noah; and owing to the great age of man at that time those very patriarchs that witnessed the flood lived to see the rise of twelve generations to whom they could have imparted the knowledge of the flood and of the true God. If any people could be said to have known God it was those generations in whose minds that great event was so fresh. Furthermore we will find that it was in those very generations that the false worship had its origin after the flood. Paul says they were without excuse.

He says further that they became vain in their imaginations. Imaginations when indulged in to excess, resolve themselves into images; imagination is nothing more than an image in the mind, of some unreal thing; and when it resolves itself into a material image of the imagination, it is the image of something that is only fanciful, or that which is not real, and such is idolatry exactly. Webster defines imagination as follows: "Imagination consists in taking our conceptions and combining them into new forms and images more select, more striking, more delightful, more terrible, etc., than those of ordinary nature." The following quotation from Shakespeare is to the point:

> "The lunatic, the lover and the poet
> Are of imagination all compact.
> . . . The poet's eye in a fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heaven,
> And as *imagination* bodies forth
> The form of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name."

It is not a hard matter to discriminate between contemplation, thought, reflection, and imagination. If my mind is carried to my childhood days, and my father's

form, habits, and noble characteristics present themselves, it is only meditation on my part, of something real. But if my father happened to be an Alexander, or man of fame, and I imagine I can see him after his death still a great factor in earthly affairs, my imagination might go so far as to believe him *now* to be the god of war or some other great character influencing affairs of earth. The shape of my imaginings would likely depend upon what he had been most conspicuous in while on earth. Such would be imagination because it is not truth, it is not real.

We will now notice the direction in which the minds of these apostates did run. Paul says they *changed* the truth of God into a lie, and *worshipped and served the creature rather than the Creator.* (Verse 25). He says in verse 23 that they made images. Now the imagination must have preceded the image. So the thing for us to do is to ascertain what "creature" it was, that mankind first began to adore, and later worship.

Some of the rites and objects of false worship may appear ridiculous to the reader, but we will see that it was just exactly the kind of worship with which Satan could most successfully oppose Jehovah, and the true worship and usurp the authority of God in the earth. If this is true, we would most naturally expect that he would maintain the same worship to the end, and this we will find is just what he is doing.

PREFACE TO CHAPTERS VI–XI.

In Chapters seven to eleven inclusive it will be necessary to deal with mythological names and traditions which may render these few short chapters a little tedious to the reader whose patience is not accustomed to delving into such ancient religious intricacies. Yet we feel that it is necessary in order to fully uncover the one false system, to more or less critically examine its origin.

As far as we know, no author has attempted to go to the very root, and give a detailed history of, the origin of Satan's religion. This we have attempted to do in the most brief and readable manner possible in dealing with a subject that necessarily must go back and deal with the very beginnings of human history.

CHAPTER VI.

ANCIENT BABYLON THE PLACE WHERE THE FALSE SYSTEM HAD ITS ORIGIN.

It is well known that sun worship in all countries is distinguished under the head of "Paganism," and the first feature we will endeavor to prove is that all false worship emanated from one common center, and that center was Babylon.

In order to do this, it will be necessary to prove that Nimrod, the founder of Babylon, was the first chief object of worship, and that it was he that established the worship of the sun; and that afterwards he himself became deified, as the chief offspring, or son of the sun. It will be seen that it was the wife of Nimrod—Samaramis—who caused the deification of her husband. It will also appear that later she—Semiramis, was deified as the female counterpart of the male divinity, and probably eclipsed Nimrod in the homage and adoration paid to her.

That Babylon was the center from which emanated all that was false in religion, and was so regarded by the Lord is evident from what the Lord said by the mouth of Jeremiah when in the height of its glory, He announced its doom. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad." Jer. 51: 7.

This text declares that all nations have drunken of her wine (doctrine) not even God's chosen people excepted. When they departed from the worship of Jehovah, and worshipped the sun, it was to drink in, and become drunken, with the corrupt doctrines of Babylon.

The apocalyptic Babylon of Rev. 17: 5, must be an institution that exists long after the primitive Babylon

was destroyed, yet it is stigmatized by its name. Commentators with one accord apply the Babylon of Rev. 17: to the corrupt Roman church. But we ask, why is that awfully corrupt church called Babylon, if it were not that she has imbibed all the corrupt characteristics of the original religion of Babylon?

We are inclined to the position, however, that all false religious ideas of which the Roman church is the most perfect modern type emanated from the ancient city of Babylon. "Upon her forehead was a name written, Mystery, Babylon the great, the Mother of harlots, and Abominations of the earth." Rev. 17: 4, 5. In verse 2 it is said of her, "The inhabitants of the earth have been made drunk with the wine of her fornication." And in verse 6, she is seen drunken with blood of saints and with the blood of martyrs of Jesus Christ. Now the reader can but notice the similarity between the two Babylons here brought to view. Both make the nations drunk from their golden cups. Both are called Babylon. Both seem to have dealt with the nations of earth in the broadest sense.

The following text will show that the name Babylon is stamped upon every corrupt system of religion known to the Bible.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with its glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." Rev. 18: 1-3. (also verses 23, 24).

Here we have Babylon again brought to view, and it is evident from verse 2 that she is in a most detestably corrupt condition. In verse 4 a call is made to come out of her and be not partakers of her sins and plagues. All this with verse 5 shows that such is the condition of this corrupt system just before the end, when her sins have

reached to heaven, and God hath remembered her iniquities. This remembrance is the same as that spoken of in Rev. 16: 19, where it says: "And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." By noticing the context it will be seen that this is spoken after the outpouring of the plagues.

So the call to come out of Babylon and be not partakers of her sins and plagues, must be a call just before the destruction of all that is corrupt. It is evident from verses 2-4 of chapter 18, that the characteristics of Babylon are to be plainly seen by anyone who is sincere and cares to see, for it says, "Come out of her my people," she has become the very habitation of devils and the hold of every foul spirit.

Now the thing for us to do in order to ascertain our bearing, is to go back to Babylon, and study the nature of the worship there set up, and why that worship was always designated a mystery, not only in the sacred volume, but by the pagans themselves.

In prosecuting this study we shall quote largely from a work entitled "The Two Babylons," by Rev. Alexander Hislop. He has devoted much of his life to the study of ancient tradition, history, and mythology, with the result that he has discovered a striking similarity in the religions of all lands, Christianity excepted. He has come inevitably to the conclusion that the religions of Egypt, Greece, Rome, China, Phœnicia—in fact all the nations of the world, had their origin in ancient Babylon. In compiling his work, "The Two Babylons," he has had the assistance of not a few of the greatest scholars in England, who have devoted much of their lives to the same purpose. His work seems to be a compilation of all authentic writings on archæology, and the religions of antiquity.

While we shall quote him, and other authors, largely for historical facts and data, we consider that he has come far short of realizing the importance of the facts he has revealed. His endeavor is to arouse England to the fact of

the encroachment of the Church of Rome in the religious fabric of that country. In doing this he has ably pictured the nature, origin, and character of that church; and proves it to be but a continuation of the system inaugurated at Babylon. Therefore he looks no further than Babylon in one direction and no further than the papacy in the other.

The reason that in Babylon originated the religion of Satan, is because Babylon was the first city, the first kingdom, and consequently the first place since the flood from which a system of any kind could emanate. And the very fact that it was of the greatest importance to Satan's success in the world that he establish a worship as we have seen, it would be in accordance with this very purpose that he establish worship among men as early as possible. If we are successful in proving that Babylon was the cradle of the religion of antiquity, we shall have done much toward establishing the correctness of the Bible account of the first city and nation, which it declares was Babylon. Gen. 10:9, 10. Hislop says:

"All who have paid the least attention to the literature of Greece, Egypt, Phœnicia, or Rome, are aware of the place which the (Babylonian) mysteries occupied in these countries, and that whatever circumstantial diversities there might be, in all essential respects these mysteries (pagan religious rites called mysteries) in the different countries were the same. Now as the language of Jeremiah already quoted (he quotes Jer. 51:7) would indicate that Babylon was the primal source from which all of these systems of idolatry flowed, so, the deductions of the most learned historians on mere historical grounds have led to the same conclusions."

In giving the testimony of the most learned historians on this point, Hislop says:

"From Zonaras we find that the concurrent testimony of the ancient authors he had consulted, was to this effect; for, speaking of arithmetic and astronomy, he says: 'It is said that these came from the Chaldees—Babylonians—to the Egyptians, and thence to the Greeks.' If the Egyptians and Greeks derived their arithmetic and astronomy from Chaldea, seeing these in Chaldea were sacred

sciences and monopolized by the priests, there is sufficient evidence that they must have derived their religion from the same quarter. Both Bunsen and Layard in their researches have come to substantially the same result. The statement of Bunsen is to the effect that the religious system of Egypt was derived from Asia, and the 'primitive empire in Babel.' Layard, again, though taking a somewhat more favorable view of the system of the Chaldean *Magi*, then, I am persuaded, the facts of history warrant, nevertheless thus speaks of that system: 'Of the great antiquity of this primitive worship, there is abundant evidence, and that it originated among the inhabitants of the Assyrian plains we have the united testimony of sacred and profane history. It obtained the epithet of perfect, and was believed to be the most ancient of religious systems, having preceded that of the Egyptians.' 'The identity,' he adds, 'of many of the Assyrian doctrines with Egypt is alluded to by Porphyry and Clemens:' and, in connection with the same subject, he quotes the following from Birch on Babylonian cylinders and monuments: 'The Zodiacal signs . . . . . show unequivocally that the Greeks derived their notions and arrangements of the zodiac (and consequently their mythology, that was intertwined with it) from the Chaldees. The identity of Nimrod with the constellation Orion is not to be rejected.' Ouvaroff, also, in his learned work on the Eleusinian mysteries, has come to the same conclusion. After referring to the fact that the Egyptian priests claimed the honor of having transmitted to the Greeks the first elements of polytheism, he thus concludes: 'These positive facts would sufficiently prove, without the conformity of ideas, that the mysteries transplanted into Greece, and there united with a certain number of local notions, never lost the character of their origin derived from the cradle of the moral and religious ideas of the universe. All these separate facts—all these scattered testimonies—recur to that fruitful principle which places in the East the center of science and civilization.' If thus we have evidence that Egypt and Greece derived their religion from Babylon, we have equal evidence that the religious system of the Phœnicians came from the same source. Macrobius shows that the distinguishing feature of the Phœnician idolatry must have been imported from Assyria, which, in classic writers, included Babylonia. 'The worship of the Architic Venus,' says he, 'formerly flourished as much among the Assyrians as it does now among the Phœnicians.' "

He then dwells quite lengthily in showing that all nations of heathendom at one time had recognized One Infinite and Almighty Creator, supreme over all. And why should this not be so? If it is true that Babylon is the

center from which sprang all corrupt religions, it would be true that whatever ideas were in the minds of the Babylonians before paganism secured such a deep hold, would have been in the minds of the originators of the religion of every nation; because the religion of every nation was just the religion of Babylon. And when we consider that the apostacy began with the beginning of Babel, how could the inhabitants of the earth at that time keep from having a knowledge of the true God as it was handed down to them from father to son. Yes, even some of those who had passed through the flood were there, even righteous Shem, to witness the presumptious act of building the Tower of Babel. Paul's words have a beautiful application here. "When they knew God they glorified Him not as God, . . . Who changed the truth of God into a lie and worshipped the creature rather than the Creator." Rom. 1: 21, 25.

Notice that when they changed the truth into a lie, and began their worship of the creature rather than the Creator, it was when they yet knew of the true God. So it is easily seen that whatever god Satan caused to be set up, dared not be too widely separated in attributes from the true God, and the very fact that the word "Mystery" is stamped upon its brow signifies that the institution of paganism came in stealthily and under cover.

It is remarkable too that they corrupted the doctrine of the trinity—or existence of a triune God. Yet this is not to be wondered at when we consider that the chief propagator of these mysteries (who doubtless was Satan), was well acquainted with the nature and source of true worship.

In concluding his evidence on this point, Hislop says:

"So utterly idolatrous was the Babylonian recognition of the divine unity, that Jehovah, the living God, severely condemned his own people for giving any countenance to it. In the unity of that one only God of the Babylonians, there are three persons, and to symbolize that doctrine of the trinity, they employed, as the discoveries of Layard prove, the equilateral triangle, just as it is well known the Romish church does at this day. In both cases," he de-

clares, "such a comparison is most degrading to the King Eternal, and is fitted utterly to pervert the minds of those who contemplate it, as if there was or should be any similitude between such a figure, and Him who hath said 'To whom would ye liken God and what likeness will ye compare unto Him.' "

He says further "The Papacy has in some of its churches, as for instance, in the monastery of the so-called Trinitarians of Madrid, an image of the triune god, with three heads on one body. The Babylonians had something of the same. Mr. Layard in his last work has given a specimen of such a triune divinity worshipped in ancient Assyria. The same is found in Siberia as is evident from a medal in the Imperial Cabinet of St. Petersburg, and given in Parsons' 'Japhet,' p. 184. In India" he continues, "the supreme divinity in like manner, in one of the most ancient cave temples, is represented with three heads on one body, under the name of 'Eko Dva Trimurui,' 'one god, three forms.' Col. Kennedy's 'Hindoo





Mythology,' p. 211. "In Japan, the Buddhists worship their great divinity, Buddha, with three heads, in the very same form, under the name of 'San Pao Tuh.' 'Gellispie's smim, p. 60.' "—*Two Babylons*, Hislop, Chap. II.

It has been found in the study of Chaldaic mythology and hieroglyphics, that the circle has a very prominent place. Hislop, in his *Two Babylons*, has copied a woodcut from Layard's *Babylon and Ninevah*, which symbolizes the triune god, which is as follows: First the head of an old man, then a circle, and lastly the wings and tail of a dove. *Two Babylons*, p. 17. Hislop informs us that the circle in Chaldee was zero; and zero also signifies "the seed," therefore, according to the genius of the mystic sys-

tem of Chaldee, which was to a large extent founded on double meanings, that which to the eye of men in general was only zero—"a circle"—was understood by the initiated to signify zero, "the seed." On this basis of reasoning he sums up the meaning of the above described hieroglyphic as follows: The head of the old man, the father, the "circle," the seed or son; and the dove's wings and tail, the Holy Ghost. Ibid. p. 18. He says further:

"While this had been the original way in which pagan idolatry had represented the triune god, and though this kind of represenation had survived to Sennacherib's time, yet there is evidence that at a very early period an important change had taken place in Babylonian notions in regard to the divinity; and that the three persons had come to be, the Eternal Father, the spirit of God incarnate in a human mother, and a divine son, the fruit of that incarnation." Ibid. p. 19.

ORIGIN OF THE MOTHER AND CHILD THE MADONNA.

"While this was the theory, the first person in the Godhead was practically overlooked. As the Great Invisible, taking no immediate concern in human affairs, he was to be worshipped through silence alone." (Jamblichus, *On the Mysteries,* Chap. III). "That is, in point of fact," says Hislop, "he was not worshipped at all." Ibid. p. 19. But in all the nations of heathendom the mother and child became the grand objects of worship. Hislop says further:

"The Babylonians in their popular religion, supremely worshipped a Goddess Mother and a son who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon this worship of the mother and the child spread to the ends of the earth. In Egypt, the mother and the child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia, as Cebele and Deoius; and Pagan Rome, as Fortuna and Jupiter—puer of Jupiter, the boy; in Greece, as Ceres, the great mother, with the babe at her breast, or as Irene, the goddess of Peace with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms and a glory

around her, exactly as if a Roman Catholic artist had been employed to set her up."—*Two Babylons.* pp. 20, 21.



Just here we will state that Hislop in his valuable work, *"The Two Babylons,"* gives some reliable historian as authority for almost every sentence of his work.

It would seem from the foregoing that if there were no other distinguishing feature between the religions of various lands than that of the universal worship of the mother and child, it would be sufficient evidence to prove that they all had one common origin—that they were the product of one master mind. And when we shall recognize this child as the heathen messiah, we can see that it was only a forestalling of the fulfillment of the promised seed of the woman as the great deliverer, and a gross corruption of that great truth. Therefore we can see that the evil genius who formulated such a counterfeit was not ignorant

of the plan created by God for his destruction. He was one of the listeners to his sentence of final destruction, and he understood full well the significance of the decree, "It (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel." Then how important to his purpose that he blind the eyes of man to his source of salvation. And the way in which this was done will, we hope, be seen from this work.

CHAPTER VII.

THE ORIGIN OF SUN WORSHIP.

We find in history and scripture that the visible sun, the orb of day, was the "creature" which was adored by all pagan nations. The reader no doubt understands by this time that we contemplate everything which arises in opposition to God, as emanating from the mind of Satan, who simply uses men for the instruments of his craft. And this is reasonable when we consider that if it is man he is seeking to destroy or divert from the knowledge of the true God, it is man that he must control. Likewise, if it is man whom God seeks to save on the earth, it is man through whom *He also* must work. Yes, the battle is fought among and over men. It must be done through the medium of man. Therefore we must conclude that it was Satan who suggested to man the sun as the most potent object of worship. No doubt its great glory and power was contemplated; and, how easy it was to demonstrate that all life depended on him (the sun), whether animal or vegetable. What a chill was cast upon the earth when he withdrew, and all nature seemed to die! And how all the earth smiled and blossomed again when in the spring-time he began to draw near! How easy it was to demonstrate that he was the propagator of all living things! Consequently they looked upon him as the great propagator of life, and as such he was worshipped. But as the mind could not so easily grasp the idea of propaagtion without the male and female principles of life, there was soon found a female counterpart which was in most cases the moon or earth; the stars being their offspring.

The supposition that the sun was the generative principle of all life accounts for the use of such animals as

the bull as his symbol. Consequently in Egypt the bull Apis was used as a symbol of their supreme god—the sun. In some countries, however, the sun was recognized as the female counterpart, then it would be symbolized by a cow or heifer. It makes no difference in which aspect he was considered, as either suggested the idea of a producer; and this profane idea accounts for the licentious rites in which these divinities were worshiped, and one reason why they were such an abomination to the Lord.

In support of this view of the universality of sun-worship, let us turn first to the Word of God. We will find that no matter what creature the heathen bowed down before and worshipped, the kernel of that worship was the sun. The worshipper himself may have lost sight of the original of his service, yet those initiated into the meaning of all the rites in which the ignorant worshippers were engaged could easily trace its origin, to the worship of the sun. The following text goes far to prove this. The children of Israel said to Aaron:

"Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned and gave them up to worship the host of heaven."—Acts 7: 40-42.

It must have been then that the real thing which they worshipped was the host of heaven.

The Israelites at that time were on their journey out of Egypt, where they had been acquainted with the Egyptian gods and Egyptian ceremonies—had in fact almost forgotten the true God, and no doubt had become contaminated with the Egyptian religion. So the god they were worshipping was no doubt the Egyptian god. The command of Joshua to the children of Israel to put away the gods which their fathers served before the flood and in Egypt, shows that they had gone far in apostacy while in Egypt. When the Egyptians found a bull with the re-

quired markings, he was conducted in great state to the sun temple, and for forty days was attended by nude women, Possibly the children of Israel were engaged in a modified form of this ceremony when Moses descended from the mount and found them dancing around the golden calf. No wonder the anger of Moses waxed hot. Ex. 32: 19. So we see in the worship of the golden calf nothing more or less than sun worship. Let us examine further.

"Manassah was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hepzibah. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them." 2 Kings 21: 1-3.

Now notice, this text says he did evil after the abominations of the heathen; and we have found that the heathen were on all sides of them, from one end of the earth to the other end thereof. It says that he built up *again* altars for Baal. Now Baal was nothing more nor less than the supreme sun god. And it says that they worshipped the host of heaven.

The awful extent to which Israel went in the abominations of the heathen as well as the nature of that worship is very forcibly and clearly set forth in the following scripture:

"And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel, and he put down the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, unto the sun and to the moon, and to the planets, and to all the host of heaven .

. . . And he took away the horses that the kings of Judah had given to the sun at the entering in of the house of the Lord, by the chamber of Nathan-melech, the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire."—2 Kings, 23: 4, 5, 11.

The following text is one of importance, as it shows the abhorrence God had of idol worship, and how He gave Israel no excuse whatever for engaging in it. At the same time it shows plainly that the worship of the sun was pre-eminently the way in which they might deny the true God; and further, that it was the worship of every heathen nation.

"Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."—Deut. 4: 15-19.

We have here the reason why no similitude was to be seen on Sinai when God in awful majesty, amid thunderings and lightning, spoke the law. He would not give the least excuse there for making an idol of anything. From the language of verse 19 we infer that the worship of such idols would drive them to lift up their eyes to the sun, moon, and all the host of heaven. A text in Job is to the same effect:

"If I beheld the sun when it shined, or the moon walking in brightness; and my heart had been secretly enticed, or my mouth hath kissed mine hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above."—Job 31: 26-28.

It seems that this is undeniable evidence that the sun-worship as the supreme worship of the whole pagan world, was the one worship which stood pre-eminently against that of Jehovah, and that it was the only worship aside from that of the true God. Indeed, both sacred and profane history tell us of no other to which a man might go when he left the service of the true God. It is a remarkable fact that the world in its early history was a world of worshippers. All worshipped something; and it was either the creature—the sun, or the Creator—Jehovah. Although the children of Israel apostatized from the true God, they did not cease to worship, and, invariably, they apostatized from the worship of the Lord to that of the sun. They went so far in this abomination as to become a nation of sun-worshippers; and dedicated the beautiful temple which Solomon had built for the glory of God, to the worship of the sun. They made many high places. These high places were obelisks, or pillars, sometimes called sun-pillars. The word grove as used in the Bible should be rendered "Ashera," which often denotes the goddess, sometimes the tree or post which was her symbol. These obelisks were not simply representations of the sun's rays but were obscene symbols connected with the idea that the sun represents the generative principle in nature. They were of various forms in different parts of the world. The conical black stone of Syria was one form. Thousands of these are found in India today. Among some of the savage tribes of Africa the obelisk has degenerated into a simple pole, and among the North American Indians it is the "totem."

The following text will be given which shows how repulsive the worship of the sun was in the eyes of the Lord. Ezekiel says that he was carried in vision to Jerusalem, and there he was shown the abominations of the children of Israel. The Lord showed him abomination after abomination. Then he said to Ezekiel:

"Turn thee yet again and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house,

and behold at the door of the temple of the Lord between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east."—Ezek. 8: 16.

It is evident that all the abominable forms of worship which were shown to Ezekiel were some form of sun-worship. Yet it shows that the open and avowed worship of the sun was the most abominable.

When the sanctuary, and service connected with it, was instituted, everything was arranged so that the worshipper as well as the priest who officiated, kept his back toward the sun. The door of the sanctuary opened toward the east, so that one in entering, entered with his back toward the rising sun. The whole arrangement was to the same effect. The high priest who entered into the most holy place in the presence of the Lord, which presence was manifested from between two cherubim, entered with his back to the sun. So in this also we may see that Jehovah recognized sun-worship as the one sole worship which would carry the minds of his people away from the true God. The Word of God brings to view no other worship than that of the sun, and of Jehovah. Elijah declared to the people: "If the Lord be God follow Him; but if Baal then follow him," I Kings 18: 21, showing there were just two worships from which to choose.

There can be no question in the light of the foregoing texts but what the worship of the sun was the greatest abomination in the sight of God, and is the crowning feature of the false and counterfeit religious system originated in Babylon. It is evident also that there were only the two systems of religion to choose from, one being the worship of the sun, the other, the worship of the true God.

On the prevalence of the worship of the sun, the testimony of history accords with the Bible. Almost every encyclopedia that deals with the sun and its worship says that 'the worship of the sun is the oldest and most widespread of any worship known to man, and extended to every land in the world."

Talbot W. Chambers, D.D., writing for the *Old Testament Student* on sun images and sun worship said:

"The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere. The chief object of worship among the Syrians was Baal—the sun, considered as the giver of life and light, the most active agent in all the operations of nature. But as he sometimes revealed himself as a destroyer, drying up the earth with summer heats and turning gardens into deserts, he was in that view regarded with terror and appeased with human sacrifices. . . . In Egypt the sun was the kernel of the state religion. In various forms he stood at the head of each hierarchy."

After giving the various names under which he was worshipped in various countries he says: "But they soon came to confound the creature with the Creator, and the host of heaven became objects of worship, with the sun as chief."

The Encyclopedia Britannica, (art. Baal) says:

"The Baal of the Syrians, Phœnicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal-Shamen, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born like the other luminaries from a primitive chaos. As the sun-god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship he is the patron of the grossest sensuality ,and even a systematic prostitution."

The author of this article says further that Ashera was worshiped as the female principle and was associated with the worship of Baal. He says further: "The frequent references to this form of religion in the Old Testament is obscured in the English version by the rendering 'grove' for the word Ashera."

Prof. George Rawlinson in his *Religions of the Ancient World,* p. 20, says:

"Ra was the Egyptian sun-god, and was especially worshipped at Heliopolis (city of the sun). . . . The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names

and titles. This is believed by many to have been the origin of the word Pharaoah, which was, it is thought, the Hebrew rendering of Ph' Ra—'the sun.'"

On page 21 he says: "No part of the Egyptian religion was so multiplex as their sun worship."

Encyclopedia Britannica (art. Egypt) says: "Sun worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian."

CHAPTER VIII.

THE BEGINNING OF THE BABYLONIAN RELIGION

There is reason to believe that the original of that mother who was so extensively worshipped, was Semiramis, the wife of the historical Ninus, who was none other than the Biblical Nimrod; and as all those countries represented this child in its mother's arms to be at once the son and husband of his mother, the pair can represent none other than Nimrod and his wife. So if this son who was in his mother's arms was worshipped by pagans as the promised seed and deliverer, then Nimrod was the one who was first made a god on earth, and made to take the place of that "seed of the woman," who was to be man's deliverer; and Semiramis was made that "virgin" "who should be with child and bring forth a son, and they shall call his name Emanuel." (See Matt. 1:23 and Isa. 7:14. It will be seen that this was the idea, and was fully carried out in Satan's mock religion. Not only this, but we shall see that every grand feature of divine truth was corrupted in just such a manner.

The following words of Hislop will do much to clear the mind as to the son in the mother's arms being at one and the same time son and husband.

"The original of that mother so widely worshipped was Semiramis, who, it is well known, was worshipped by the Babylonians and other eastern nations, under the name of Rhea the great Goddess Mother.

"It was from the son however that she derived all her glory and her claims to deification. That son, though represented as a child in his mother's arms, was a person of great stature and immense bodily powers, as well as most fascinating manners. In scripture he is referred to (Ezek. 8:14) under the name of 'Tammuz,' but he is commonly known among classical writers under the name of Bacchus, that is, 'the lamented one.' (From Bakhah, to weep or lament. Among the Phœnicians, says Hesychius, Bacchus means weeping).

To the ordinary reader the name Bacchus suggests nothing more than revelry and drunkenness, but it is now well known that amid all the abominations that attended his orgies their grand design was professedly the purification of souls, and that from the guilt and defilement of sin. This lamented one exhibited and adored as a little child in his mother's arms, seems, in point of fact, to have been the husband of Semiramis, Ninus, by which name he was commonly known in classical history. The name literally signifies the son (from *Nin*, in Heb., ' a son.') As Semiramis, the wife, was worshipped as Rhea, whose grand distinguishing character was that of the great 'Goddess Mother,' the conjunction with her of her husband, under the name of Ninus, or 'the son,' was sufficient to originate the peculiar worship of the mother and son, so extensively diffused among the nations of antiquity; and this no doubt is the explanation of the fact which has so much puzzled the inquirers into ancient history, that Ninus is sometimes called the *husband* and sometimes the *son* of Semiramis. This also accounts for the origin of the very same confusion of relationship between Isis and Osiris, the mother and the child of the Egyptian; for as Bunsen shows (Vol. I, pp. 438, 439) Osiris was represented in Egypt as at once the son and husband of his mother; and actually bore, as one of his titles of dignity and honor, the name 'husband of the mother.' This still further casts light on the fact already noticed, that the Indian god Iswara, is represented as a babe at the breast of his own wife, Isi, or Parvati."—*Two Babylons*, pp. 21, 22, 23.

The question might arise in the mind of the reader, what were the distinguishing characteristics of Nimrod that would cause him to be made a god? Why should he be used to counterfeit the true son in the mother's arms? First let us identify this pagan and historical Ninus with the scriptural Nimrod, and we shall see that there was much to cause his deification. We will look at his description historically first.

"Ninus, says Trogus Pompeiius, first of all changed the contented moderation of the ancient manners, incited by a new passion, the desire of conquest. He was the first who carried on war against his neighbors, and he conquered all nations from Assyria to Lybia, as they were yet unacquainted with the arts of war." (Justin's *Trogus Pompeius, Hist. Rom. Script.* Vol. II, p. 615).

"This account," declares Hislop, "points directly to Nimrod and can apply to no other. The account of Diodorus Siculus," he adds, "entirely agrees with it, and

adds another trait that goes still further to determine the identity. That account is as follows:"

"Ninus, the most ancient of Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition and ambitious of glory that results from valor, he armed a considerable number of young men that were brave and vigorous like himself, trained them up a long time in laborious exercises and hardships, and by that means accustomed them to the fatigues of war, and to face danger with intrepidity." (Diodorus, Bibliotheca, lib. ii, p. 63). As Diodorus makes Ninus (Nimrod) the most ancient of the Assyrian kings, and represents him as beginning those wars which raised his power to an extraordinary height by bringing the people of Babylonia under subjection to him, while as yet, the *city* of Babylon was not in existence, this shows that he occupied the very position of Nimrod of whom the scriptural account is that he *first* 'began to be mighty on the earth,' and that the '*beginning* of his kingdom was Babylon.' As the Babel builders, when their speech was confounded, were scattered abroad on the face of the earth, and therefore deserted both the city and tower which they had commenced to build, Babylon as a *city* could not properly be said to exist till Nimrod by establishing his power there, made it the foundation and starting point of his greatness. In this respect, then, the historical Ninus and Biblical Nimrod exactly harmonize."—Ibid. p. 23.

The following extract from Hislop's work is a wonderful deduction which goes far to show the greatness of the power of Nimrod:

"In Gen. 10: 11 we find a passage, which, when its meaning is properly understood, casts a very steady light on this subject. That passage, as given in the authorized Version, runs thus: 'Out of that land went forth Asshur, and builded Ninevah.' This speaks of it as something remarkable that Asshur went out of the land of Shinar, while yet the human race in general went forth from the same land. It goes upon the supposition that Asshur had some sort of divine right to that land, and he had been, in a manner, expelled from it by Nimrod, while no divine right is elsewhere hinted at in the context, or seems capable of proof. Moreover, it represents Asshur as setting up in the *immediate neighborhood* of Nimrod as mighty a kingdom as Nimrod himself, Asshur building *four* cities, one of which is emphatically said to have been 'great.' Now, it is in the last degree improbable that Nimrod would have quietly borne so mighty a rival so near him. To obviate such difficulties as these, it has been proposed to render the words 'out of that land, he (Nimrod) went forth into Asshur, or Assyria.' But

then, according to ordinary usage of grammar, the word in the original should have been 'Ashurah,' with the sign of motion to a place affixed to it, whereas it is simply Asshur, without any such sign of motion affixed. I am persuaded that the whole perplexity that commentators have hitherto felt in considering this passage, has arisen from supposing that there is a proper name in the passage, where in reality no proper name exists. Asshur is the passive participle of a verb, which, in its Chaldee sense, signifies to make *strong*, and, consequently, signifies 'being strengthened' or 'made strong.' Read thus the whole passage is natural and easy, (verse 10), and the beginning of his (Nimrod's) kingdom was Babel, and Erech, and Accad, and Calneh."

A *beginning* naturally implies something to succeed, and here we find it (verse 11): 'Out of that land he went forth, being made strong, or when he had been made strong (asshur) and builded Ninevah,' etc. (See also margin Gen. 10:11). Now, this exactly agrees with the statement in the ancient history of Justin:

"Ninus *strengthened* the greatness of his acquired dominion by continued possession. Having subdued therefore his neighbors, when, by an accession of forces, being still further *strengthened*, he *went* forth against other tribes, and every new victory paved the way for another, he subdued all the peoples of the East. Thus, then, Nimrod, or Ninus, was the builder of Nineveh; and the origin of the name of that city, as 'the habitation of Ninus.' is accounted for, and light is thereby, at the same time, cast on the fact, that the name of the chief part of the ruins of Nineveh is Nimroud at this day."

It is not difficult to see that the historical account of the beginning of the greatness of Ninus, the first king, and the scriptural account of Nimrod, are identical. Diodorus says that Ninus was the most ancient of the Assyrian kings, and that he was naturally of a warilke disposition, and armed a considerable number of young men that were brave and vigorous like himself, and trained them up a long time in laborious exercises and accustomed them to the hardships of war. Trogus Pompeius says that "he (Ninus) was the first who carried on war."

In giving the generation of Noah, Gen. 10:8-11, Nimrod is the only one whose history is given to any extent; and he is declared to be the first of earthly monarchs. It

says "He began to be a mighty one in the earth." Now we know that there were many mighty men in the earth, and all of them had to begin their earthly career, but the inference is that Nimrod was the *first* one who became mighty; and that he had a kingdom, is evident from the words "and the beginning of his kingdom was Babel." But what were the first steps to his greatness? Answer: "He was a mighty hunter before the Lord." Even in the days of Moses, he was spoken of as "Nimrod the mighty hunter." Gen. 10: 9.

Now it is evident that if Nimrod was deified as a god, it was because of something which caused the people to look up to him as a great deliverer and a mighty one. It seems Nimrod had distinguished himself as "mighty" to such a marked degree that he is thus described in scripture. And when we learn that the chief god of the pagans was the one who invented the art of war, and the one who first subdued the wild beasts, and invented the art of horsemanship, and who first made weapons, our minds are carried at once to the one described by the above historians, and the scriptures. What better way could have been employed to prepare a band of young men for war than to engage them in hunting, and destroying the wild beasts, when they were no doubt a menace to the population without means of defending themselves against their ravages? In this way Nimrod began to acquire the attributes of a pagan god, and soon began to be looked upon as a great benefactor.

We find another act attributed to him (or their god) that of first encompassing cities with walls, or the invention of fortifications. In this character, then, he would be called the "god of fortifications." In Dan. 11:38 a god by that name is brought to view (margin). Hislop says that commentators have found themselves at a loss to determine who this god of fortifications was. "But of the existence of a goddess of fortifications," he continues, "everyone knows there is the amplest evidence." *Two Babylons,* p. 30.

The Babylonian goddess Rhea, or Cybele, was represented with a turreted crown or fortification on her head; and, as if to identify the two, the Ephesian Diana is represented in the same way. Why was the Goddess Mother thus represented? The reason is, says Ovid (Opera, Vol. III, Pasti IV, 219-221), "because she first erected them (fortifications) in cities." The first city after the flood which had encompassing walls was Babylon, and in this respect it excelled all others. "Semiramis, then," says Hislop, "the first deified queen of that city and tower whose top was intended to reach to heaven, must have been the prototype of the goddess who *first* made towers in cities." (p. 30). He adds:



"There is no reason to believe that Semiramis alone built the battlements of Babylon. We have the express testimony of this ancient historian, Mygasthenes, as preserved by Abydemes, that it was 'Belus,' (Nimrod) who surrounded Babylon with a wall. (He gives Cory's *Fragments*, pp. 45, 46, as authority.) As 'Bel' the Confounder, who began the city and town of Babel, had to leave both unfinished, this could not refer to *him*. It could only refer to his son Ninus, who inherited his father's title, and who was the first actual king of the Babylonian empire, and consequently Nimrod. The real reason that Semiramis the wife of Ninus, gained the glory of finishing the fortifications of Babylon,

was that she came in the esteem of the ancient idolators to hold a preponderating position, and to have attributed to her all the different characters that belonged, or were supposed to belong, to her husband. Having ascertained them, one of the characters in which the deified *wife* was worshipped, we may from that conclude what was the corresponding character of the deified husband."

Layard distinctly indicates his belief that Rhea or Cybele was just the *female counterpart of the "deity" presiding over bulwarks or fortresses.* (Layard's *Ninevah and Its Remains,* Vol. II, pp. 456, 457).

There is a name which identifies the first king of Babylon with the husband of Rhea, the "tower-bearing goddess," and that name is Kronos, or Saturn.

In the Greek mythology, Kronos and Rhea are represented commonly as brother and sister, while Ninus and Semiramis are not reported as sustaining any such relationship. But "the relationship of the pagan divinities," says Hislop, "in most countries, are peculiarly conflicting." He says further:

"Whatever the deified mortals might have been before deification, on being deified they came into new relationships. On the *apotheosis* of husband and wife, it was necessary for the dignity of both that both alike should be represented as of the same celestial origin—as both supernaturally the children of God. Before the flood, the great sin that brought ruin on the human race, was that the 'sons of God' married others than the *daughters of God*—in other words those who were not spiritually 'their sisters.' (Gen. 6: 2, 3). . . . . Hence, from a perversion of a spiritual idea, came, doubtless, the notion of the dignity and purity of the royal line being preserved the most intact through the marriage of royal brothers and sisters. This was the case in Peru (Prescott, Vol. I, p. 18); in India (Hardy, p. 133); and in Egypt (Wilkinson, Vol. IV, p. 385)."

This then is no doubt the reason of the confusion of relationship between the great "god" and "goddess," represented in Egypt as at once the son and husband of his mother; and actually bore as one of his titles "husband of his mother."

This is why that in some countries the great god is at one and the same time husband and son, or brother and husband.

Again as to the god "Kronos." Kronos was the husband of Rhea, and according to historians, the first king of Babylon, and therefore must have been Ninus or Nimrod. The word "Kronos," Hislop proves, signifies the "Horned One," and as a horn is a well known symbol in the east, of might and power, it stands as a synonym then, for the scriptural epithet applied to Nimrod, "the mighty one." "The name Kronos," says Hislop, "as the classical reader is well aware, is applied to Saturn as 'the Father of the Gods.' In point of fact, Nimrod was the actual father of the gods, as being the *first* of deified mortals; and therefore in exact accordance with the historical fact that Kronos the Horned, or mighty one, is, in the classical Pantheon, known by that title."—*Two Babylons,* pp. 32, 33. Now this all helps in understanding that symbol of the pagan god so prevalent in oriental countries—the man bull. The word bull signifies also *ruler* or *prince.* Hence the horned bull signifies the mighty prince. Hislop gives us the interpretation of a hieroglyphic page—which is worthy of notice.

"In the wood cut . . . first we find 'the Assyrian Hercules,' that is, 'Nimrod the giant'—as he is called in the Septuagint Version of Genesis—without club, spear, or weapons of any kind, attacking a bull. Having overcome it, he sets the bulls horns on his own head as a trophy of victory and a symbol of power; and thenceforth the hero is represented not only with the horns above, but from the middle downwards with the legs and cloven feet of a bull. Thus equipped, he is represented as turning next to encounter a lion. This in all likelihood is intended to commemorate some event in the life of him who first began to be mighty in the chase and in war; and who, according to all ancient traditions, was remarkable also for bodily powers, as being the leader of the giants that rebelled against heaven." Ibid. p. 34.



"Now Nimrod, as son of Cush was black, in other words was a negro. 'Can the Ethiopian change his skin?' is in the original 'Can the Cushite do so?'" Ibid. By the foregoing argument Hislop identifies one of the pagan divinities worshipped in his own land by the Anglo-Saxons, under the name of Zernebogus. He was worshipped in the exact form of the popular idea of the devil. He was supposed to be black, and equipped with horns and hoofs. "This name when analyzed means nothing more or less than the seed or son of the prophet Cush." Cush was the great soothsayer or false prophet, worshipped at Babylon. But independent inquirers have been led to the conclusion that Bel and Nebo were just two titles for the same god. Thus does Kitto comment on the words of Isa. 46: 1: "Bel boweth down, Nebo stoopeth."

We have seen that Zer or Zero signified the seed, and as Nebo or Bel was the original prophet, who was Chus, or Cush, or Gus, then we have Zer-Nebo-Gous, or Seed-Prophet-Cush (son of Cush or Nimrod).

We will conclude our study of the Babylonian phase of this subject by noticing that Hislop identifies the religion and superstition of "many and far-severed countries" by the use of horns in the *crowns* or *"Coronas"* which encircle the brows of European monarchs; which seem remotely to be derived from the emblem of might adopted by Kronos, or Saturn, who according to Pherecydes, was the first before all others that ever wore a crown, and therefore applies to Nimrod only.

Owing to the lack of space it will be impossible to go into details of the argument as presented by Hislop and others to prove the oneness of the religions of antiquity; but the essential points only will be given. We will now proceed to identify the gods worshipped in Egypt and other countries with those of Babylon. In this however, we will necessarily be brief, yet enough will be given to prove the point, after which, the application will be made. As an understanding of the *significance* of this universal worship is of far more importance than an understanding merely

of the *system itself*, we shall therefore only dwell long enough on the mystic religion of the pagans to get a general insight into it, that we may think intelligently upon the ideas produced which will revert back to it. As a chain is worthless with a link removed from its middle, so this subject would not be a connected whole without the link which we are now adding, which will be seen later, is one of the principal connectives in the chain of argument.

It is well known that there are gods innumerable worshipped among the heathen, but it will not be at all necessary to consider this feature, because, as has been suggested before, no matter what the worshipper adored, it was some form of sun-worship, or, to say the least, the worship of a creature instead of the Creator, which involved the same principle, either directly or indirectly, if it did not involve the worship of the sun itself.

But the worship of the heathen can with all propriety be confined to that of the two principal divinities—the goddess mother and her son; and no matter in what country we view the ancient mysteries, we will find that the rites and orgies of that mysterious worship, invariably were intended to commemorate the characteristics of the great goddess mother and son, or Semiramis and Ninus, which was, as will be proven, Nimrod and his wife.

CHAPTER IX.

EGYPTIAN GODS.

One of the names of the third person in the primeval triad of Egypt was Khons. But Khons in Egyptian comes from a word that signifies "to chase." (Bunsen, Vol. I. p. 392; and Vocabulary, p. 488). Hislop says:

"The name of Khons, the son of Maut, the goddess mother, who was adorned in such a way as to identify her with Rhea, the great goddess-mother of Chaldea, properly signifies 'the huntsman,' or god of the chase. As Khons stands in the very same relation to the Egyptian Maut, as Ninus does to Rhea, how does the title of 'the huntsman' identify the Egyptian god with Nimrod?"

He then proceeds to complete the harmony by identifying this god Khons or Khonso, with a god found in the Roman Pantheon. That god is the Latin Consus, who was looked upon as the patron of horsemanship, and was said to have produced the horse. In making this comparison, the Latin god Consus and the Egyptian god Khons are both identified with Nimrod. Says Hislop:



OLD BABYLONIAN COIN

"Who is so likely to get the credit of producing the horse as the great huntsman of Babel, who no doubt enlisted it in the toils of the chase, and by this means, must have signally aided in his conflicts with the wild beasts of the forests? In this connection let the reader call to mind the fabulous creature, the Centaur, half man, half horse, that figures so much in the mythology of Greece. That imaginary creation, as is generally admitted, was intended to commemorate the man who first taught the art of horsemanship. But that creation was not the offspring of Greek fancy. Here, as in many other things, the Greeks have borrowed from an earlier source. The Centaur is found

on coins struck in Babylonia, showing that the idea must have come from that quarter. The Centaur is found in the zodiac, the antiquity of which goes up to a high period, and which had its origin in Babylon. . . . The Greeks did themselves admit this antiquity and derivation of the Centaur; for, though Ixion was commonly represented as the father of the Centaurs, yet they also acknowledged that the primitive Centaur was the same as Kronos, or Saturn, the father of the gods. But we have seen that Kronos was the first king of Babylon, or Nimrod; consequently the Centaur was the same. Now the way in which the Centaur was represented on the Babylonian coins, and in the zodiac, viewed in this light, is very striking. The Centaur was the same as the sign Sagittarius, or 'the Archer.'

"If the founder of Babylon's glory was the mighty hunter whose name even in the days of Moses was a proverb—(Gen. 10: 9, 'Wherefore it *is said*, Even as Nimrod the mighty hunter before the Lord')—when we find the Archer with his bow and arrow, in the symbol of the supreme Babylonian divinity (Layard's *Ninevah and Its Remains*, Vol. II, p. 448), and 'the Archer' among the signs of the zodiac that originated in Babylon, I think we may safely conclude that the Man-Horse or Horse-Man Archer primarily referred to him, and was intended to perpetuate the memory at once of his fame as a huntsman, and his skill as a horse breaker."—*Two Babylons*, pp. 41, 42.

In conformity with this identity of Ninus and Nimrod and the Centaurus and Nimrod, we find, in one of the most celebrated sculptures of ancient Babylon, Ninus and his wife Semiramis as actively engaged in the pursuits of the chase. (Diodorus, lib. ii, p. 69.

Some might wonder why a man celebrated as a hunter would be, as a result, deified as a god. In this day and age of the world such a thing would not be, of course. But when we consider that it was so remarkable an achievement as to call forth a divine statement of the fact, recording it as the act which caused or was the beginning of Nimrod's might and power, it is not to be so much wondered at, and must have been a great source of Nimrod's popularity. Says Hislop:

"The danger arising from such a source as this (wild beasts) when population is scanty, is implied in the reason given by God Himself for not driving out the doomed Canaanites before Israel at once, though the measure of their iniquity was full: (Ex. 23: 29, 30: 'I will not drive them out from before thee in one year, lest the land become deso-

late, and the beasts of the field multiply against thee. By little and little will I drive them out from before thee, until thou be increased.') The exploits of Nimrod, therefore, in hunting down the wild beasts of the field, and ridding the country of monsters, must have gained for him the character of a pre-eminent benefactor of his race." Ibid. p. 51.

In nearly every land this characteristic is revealed in their chief god in some form. Especially is this the case in Egypt and Greece. The very name Nimrod signifies "Leopard Tamer." *Nimr*, "a leopard" and *Rada* or *Rad* "to subdue." In Hebrew, when two consonants come together as in Nimr-rod, one of them is sunk. Thus Nin-nevah, "the habitation of Ninus," becomes Ninevah.

"This name seems to imply that as Nimrod gained fame by subduing the horse, and so making use of it in the chase, so, his fame as a huntsman rested mainly on this, that he found out the art of making the leopard aid him in hunting the other wild beasts. A particular kind of leopard is used in India at this day for hunting; and of Bagajet I, the Mogul Emperor of India, it is recorded that in his hunting establishment he had not only hounds of various breeds, but leopards also, whose 'collars were set with jewels.' (Wilkinson, Vol. III, p. 17.")—*Two Babylons*, p. 44.

It is well known that the leopard was used in various countries by royal sports in hunting, as they were remarkable for their swiftness.

In the work of Sir William Jones (Vol. IV, pp. 341, 353), we find it stated from the Persian legends, that Hoshang, the father of Tahmurs, who built Babylon, was the "first who bred leopards and dogs for hunting." This Persian Tahmurs then must be Nimrod, the mighty hunter before the Lord, and the beginning of whose kingdom was Babel.

Now it has been noticed that Ninus the son of Cush, or the Cushite, was black, and it was in this way (says Hislop, quoting from Wilkenson and Plutarch) for the most part, that Osiris (the Egyptian god) was represented. He copies a representation of him from Wilken-

son, which shows him as a veritable negro, with the unmistakeable features of a Cushite. He adds:



"The dress of this negro god directly connects him with Nimrod. This negro-featured Osiris is clothed from head to foot in a spotted dress, the upper part being a leopard's skin, the under part being spotted to correspond with it. . . . Now, as the classical god bearing the lion's skin is recognized by that sign as Hercules, the slayer of the Nemean lion, so, in like manner, the god clothed in the leopard's skin would naturally be marked out as Nimrod, the 'leopard subduer.' That this leopard skin, as appertaining to the Egyptian god, was no occasional thing, we have the clearest evidence"

He quotes Wilkenson as telling us that on all state occasions when the Egyptian high priest was called to officiate, it was indispensible that he should do so wearing the leopard's skin. As it is a universal principle in all idolatries that the high priest wear the insignia of the god he serves, this indicates the importance which the spotted skin must have attached to it, as a symbol of the god himself. The ordinary way in which the favorite Egyptian divinity Osiris was *mystically* represented was under the form of a young bull or calf—the calf Apis—from which the golden calf of the Israelites was borrowed. The cow of Athor, the female divinity corresponding to Apis, is well known as a "spotted cow," and it is singular that the Druids of Britain also worshipped "a spotted cow." (Davies' *Druids,* p. 121). The Egyptian calf idol is also represented as having a spotted skin.

"Now when we find that Osiris, the grand god of Egypt, under different forms, was thus arrayed in a spotted dress and that the leopard's skin dress was so indispensible a part of the sacred robes of the high priest, we may be sure that there was a deep meaning in such a custom. And what could that meaning be but just to identify Osiris with the

Babylonian god who was celebrated as the 'leopard tamer,' and who was worshipped even as he was, as Ninus, the *child* in his mother's arms?"—*Two Babylons*, pp. 45, 46.

It will be noticed too that this idol of the black Osiris has the towers or succession of turrets on his head, which also goes far to identify him with Nimrod, "the god of fortifications."

CHAPTER X.

GRECIAN GODS.

The child worshipped in the arms of the goddess-mother in Greece under the name of Bacchus is by ancient inquirers identified with the Egyptian Osiris. "This is the case with Herodotus, who had prosecuted his studies in Egypt itself, who always speaks of Osiris as Bacchus." To the same purpose is the testimony of Diodorus Siculus, 'Orpheus,' says he, 'introduced from Egypt the greatest part of the mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of the Egyptian Osiris and the Grecian Bacchus are the same; those of Isis and Ares (their female counterparts) exactly resemble each other except in name.' (Herodotus, lib. ii, chap. 42). Now as if to identify the Grecian god Bacchus with Nimrod, 'the leopard-tamer,' leopards were employed to draw his car, while he himself was dressed in leopards' skins. And his priests were attired in the same manner; or when the leopard's skin was dispensed with, the spotted fawn's skin was employed instead." We are informed by Vaux's *Ninevah and Persepolis,* (chap. 8, p. 237), that a spotted fawn's skin was a sacred emblem.

Hislop gives the following as the reason the spotted dress was so universally used, or how it came to be used as an emblem of Nimrod:

"The origin of the importance attached to the spotted fawn and its skin, had evidently come thus: When Nimrod as the leopard trainer began to be clothed in the leopard's skin as the trophy of his skill, his spotted dress and appearance must have impressed the imaginations of those who saw him; and he came to be called not only the 'subduer of the *spotted one*' (for such is the precise meaning of Nimr, the name of the leopard) but to be called 'the spotted one'

himself. We have distinct evidence to this effect borne by Damascius, who tells us that the Babylonians called 'the only son' of the great goddess-mother, 'Momis, or Moumis.' Now Momis or Moumis, in Chaldee, like Nimr, signified 'the spotted one.' Thus, then, it became easy to represent Nimrod by the symbol of the spotted fawn."—*Two Babylons*, p. 47.

He further tells us that the name of Nimrod as known to the Greeks was Nebrod. In the Greek Septuagint translated in Egypt he is so called. The name of the fawn in Greece as "the spotted one" was Nebros. It would seem to them natural that the fawn as the "spotted one" should become a synonym for Nebros (Nimrod) himself. When therefore Bacchus, the Greek god, was symbolized as "the spotted one," what could be the design but just to identify him with Nimrod?

Hislop says further that this Greek Bacchus has the very same lineage as Nimrod. He cites Anacreon as a proof that one of the titles of Bacchus was Ethiopais—that is, "the son of Ethiops,"—and as the Ethiopians were Cushites, so Ethiops was Cush. "Cush," says Eusebius, "was he from whom came the Ethiopians." The testimony of Josephus is to the same effect; and Epiphanius refering to the extraction of Nimrod thus speaks: "Nimrod the son of Cush the Ethiop." Hislop hieroglyphically reads an idol of Bacchus, as the son of Nin who is represented as holding a cup in one hand, and a branch without leaves in the other. He says that the name of a cup in sacred language was Chus, thus the cup must have signified the young Chus or son of Ethiops. The branch must have been a symbol of a branch in general, consequently needed the cup as its complement, and read together would read "The branch of Chus of Cush (which are the same)" or "the scion or son of Cush."

He speaks at length of another hieroglyphic which was very distinctive of the worship of Bacchus, and that was the ivy branch. His votaries carried it in their hands or bound it on their heads, and it was an express symbol of Bacchus himself. The Greek name for ivy was "kissis,"

and Kissos was one of the names of Bacchus; and though the name of Cush in its proper form was known to the Greek priests of the mysteries, the established names by which his descendants were known in Greece, were not Cushites after the Oriental fashion, but "Kissaioi," or "Kissioi." Thus Starbo says, speaking of the inhabitants of Susa who were the people of Chusistian or the ancient land of Cush: "The Susians were called Kissioi," which is beyond all question, Cushites. Now if Kissioi be Cushites, then Kissos is Cush. Then the branch of ivy or Kissos must have stood for the branch of Cush, who was Nimrod the son of Cush.

The point to be considered in the above testimony is that Bacchus the Grecian god has the same parentage as has Nimrod the Babylonian god. Not only the same parentage, being the son of Cush, but borrows all the attributes for which he is worshipped from Nimrod. The same is true of the Egyptian god Osiris, proving beyond a doubt that the one common center from which the religions of the nations sprang was Babylon.

CHAPTER XI.

THE DEATH OF NIMROD AND WHAT IT SIGNIFIES.

We have now examined the chief characteristics of the principal divinities of Assyria, Egypt, and Greece, and it is certainly evident to the reader that one and the same person must have been this great object of worship. As to the gods of Rome we will not speak particularly at this time, as it will be seen later that they and their worship are identified with the gods already dwelt upon. We will now consider the question of Nimrod's death, which will go far to establish the identity of the gods of heathendom. It was from his death, more than from his life, that the rites which figure in his worship were drawn.

No scriptural account of the death of Nimrod is given, but there was an ancient tradition that he came to a violent end. The circumstances of that end however are clouded in fable. In regard to the death of the historical Ninus, profane historians speak darkly. But if we inquire into the death of the *gods* of the various pagan nations, which gods were identified with Nimrod, we may acquire very decided information regarding his death.

In prosecuting our study of this subject, however, let us always bear in mind that the religion set up by Satan—that is, Paganism—had nearly every grand feature of the religion ordained by Jehovah embodied in *its* rites, and that it was nothing more than a corruption of the true principles. Therefore if it was necessary for Christ our Savior to die that we might live, it was necessary that the messiah set up by Satan should also die (presumably) for the same reason in order that a good counterfeit might be set up. Had Nimrod been content with the glory due to him for his wonderful achievements in taming the leopard and the horse, and freeing the inhabitants from their fears of

the wild beasts by succesfully combatting with them; and further, securing their safety by assembling the people in communities, and then surrounding those communities as strongholds with walls, all would have been well. But Satan saw in him an instrument which he could use—one (as described by Trogus Pompeius, the ancient historian) who was "incited by a *new passion,* the desire for war;"—one who was willing and anxious to exalt his power by carrying on war with his *neighbors;* one who desired adoration. Therefore instead of being merely honored as a public benefactor, he was deified as the emancipator of his race; and by just such a name was he known. That name was Phoroneus, which, however, had two meanings: one "the apostate," and the other "the Emancipator." "The era of Phoroneus, is exactly the era of Nimrod. He lived about the time when men had used one speech, when the confusion of tongues began, and when mankind was scattered abroad. He is said to have been the first who gathered mankind into communities, (Pansanius, lib. ii, chap. 15, p. 145), the first of mortals that reigned, and the first that offered idolatrous sacrifices." This character can agree with none but Nimrod."—*Two Babylons,* p. 51.

The meanings of this name, Phoroneus, has great significance. The uninfected portion of the sons of Noah no doubt regarded him as the apostate. But his own admirers doubtless used it in its other significance, namely, the emancipator. Hislop says: *"All tradition from the earliest times bears testimony to the apostacy of Nimrod, and to his success in leading men from the patriarchal faith."* He says further, *that in this very respect more than any other, he was regarded as the "emancipator." "According to depraved human nature, men will readily rally around any one who can give the least appearance of plausibility to any doctrine which will teach that they can be assured of happiness and heaven at last, though their hearts and natures are unchanged."* Ibid. p. 52. (Italics ours). That of course is natural man—human nature.

How great was the boon conferred by Nimrod in the estimation of ungodly men by emancipating them from the impressions of true religion and putting the authority of heaven at a distance, is shown by a Polynesian tradition as told by John Williams, a well known missionary of the South Sea islands, which in substance is as follows: The heavens were originally so close to the earth that men could not walk, but were compelled to crawl under them. At length an individual conceived the sublime idea of elevating the heavens. At the first effort he was successful in raising it only as high as the top of a tender plant. At the next effort they were raised as high as the sycamore tree, and finally, after successive efforts, to their present situation. For this, as a mighty benefactor to mankind, this individual was deified and up to the moment that Christianity was introduced, was worshipped as the elevator of the heavens. "Now what could more graphically describe," asks Hislop, the position of mankind soon after the flood, and the proceedings of Nimrod as Phoroneus—'the emancipator'—than this Polynesian fable?"—*Two Babylons,* page 53.

While the awful flood was fresh in the minds of men, and while Noah and the righteous followers endeavored to impress the great lesson, heaven must have seemed very near to earth. But to maintain a union of heaven and earth necessitated the restraining of vice and the pleasures of sin after which the carnal mind naturally pants; but as is said by Paul, "they did not like to retain God in their knowledge." (Rom. 1:28). We can therefore easily see how that one who could artfully take the leadership in a movement which could free sinful man from Godly restraint would at once be looked upon as their liberator. The very fact that this very god in some countries was looked upon in some of his aspects as a black malevolent, or the god of the infernal regions, goes far to show that he was at one time really regarded and known by righteous men in his true light.

We may reasonably conclude that if Nimrod and his wife had been the ones who conceived the idea of forming a new religion for the purpose of deifying themselves, it would not have been so much unlike the true worship in all its essential features. "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." John, 3:16. "It shall bruise thy head and thou shalt bruise his heel." Now as has been said before, it was well known that the emancipator of mankind would be sacrificed for the salvation of man, and *that,* as a result of the enmity of the serpent—or Satan. So we shall see that this emancipator of the pagans forestalled and counterfeited this very thing.

Since the identity of Osiris and Nimrod has been established, the death of Osiris would be the death of Nimrod. In their annual festivals, the death of Osiris—which was said to have been a violent one—was pathetically deplored. Wilkenson, quoting Plato, says that the Egyptian Osiris was the same as Tammuz. "Tammuz," says Kitto's *Illustrated Commentary* (vol. iv., p. 141), "is well known to have been the same as Adonis, the famous huntsman. As the women in Egypt wept for Osiris, and as those of Phœnicia and Assyria wept for Tammuz, so in Greece and Rome the women wept for Bacchus, 'the lamented one.' "

The reader will bear in mind that whatever attribute or characteristic was intended to be brought out in a god, a name was given him that would express that characteristic. Consequently *Bacchus* signified "the lamented one," while *Nebros* signified "the spotted one" which in turn signified "the leopard-tamer," or Nimrod. This explains why the same god had different names and was differently represented in the same country. But why should we wonder at this? Notice the different titles given to Christ; each one expressing some different characteristic. Some of these are the Word, the Light, the Bread of Life, Emanuel, Jesus, Lord, Messiah, Savior, Slain Lamb, and many others that might be mentioned.

Now to commemorate this violent death of Bacchus, a spotted fawn was torn in pieces on certain occasions. This death of the spotted fawn or Nebros represented the death of Nebrod, which was the Greek name for Nimrod.

As we see that every nation of antiquity had its goddess-mother and child in her arms, even so we find that every nation of any size or importance, had its annual weepings or lamentations for that son. In Gillespie's Sinim, (p. 71), is a description of the Chinese Dragon Boat Festival, "which," he says, "is something like the weeping for Tammuz mentioned in scripture."

To show the universality of this rite and also give an additional clue to its origin, we will again quote a short paragraph from Hislop.

"Now when this mighty hero (he refers to Nimrod) in the midst of his career of glory, was suddenly cut off by a violent death. great seems to have been the shock that the catastrophe occasioned. When the news spread abroad, the devotees of pleasure felt as if the best benefactor of mankind was gone, and the gaiety of nations eclipsed. Loud was the wail that everywhere ascended to heaven among the apostates from the primeval faith, for so dire a catastrophe. Then began those weepings for Tammuz, in the guilt of which the daughters of Israel allowed themselves to be implicated, and the existence of which can be traced, not merely in the annals of classical antiquity, but in the literature of the world from Ultima Thule to Japan."—*Two Babylonians*, p. 57.

In the deification of Nimrod there was a spurious worship of the promised seed of the woman. (Gen. 3:15). Says Hislop:

"Consequently, in almost all nations, not only was a great god known under the name of Zero or Zer, 'the seed,' and the great goddess-mother under the name of Ashta or Isha, 'the woman,' but the great god Zoro is frequently characterized by some epithet which implies that he is 'the only one.'"

The Zero—Ashta—or Zoroaster "the god of fire," was the seed of the woman. This seed of the woman is depicted as the one who bruised the serpent's head also. "There is hardly a people or kindred on earth in whose mythology it

is not shadowed forth. (Note this statement). The Greeks represented their god Apollo as slaying the serpent Pytho, and Hercules as strangling serpents while yet in his infancy. In Egypt, in India, in Scandinavia, in Mexico, we find clear allusions to the same great truth." "The evil genius," says Wilkenson, "of the adversaries of the Egyptian god Horus is frequently figured under the form of a snake, whose head he (the god) is seen piercing with a spear." Ibid., p. 60.

CHAPTER XII.

THE ORIGIN OF SUN WORSHIP.

Let us now look at another tradition of the death of Tammuz as given by the celebrated Maimonides, deeply read in the learning of the Chaldeans.

"When the false prophet named Tammuz (who was Nimrod) preached to a certain king that he should worship the seven stars and the twelve signs of the zodiac, that king ordered him put to a terrible death. On the night of his death all the images assembled from the ends of the earth into the temple of Babylon, to the great golden image of the sun, which was suspended between heaven and earth. That image prostrated itself in the midst of the temple, and so did all the images around it, while it related to them all that had happened to Tammuz. The images wept and lamented all the night long, and then in the morning they all flew away, each to his own temple again, to the ends of the earth. And hence arose the custom of meeting every year, on the first day of the month Thammuz, to mourn and weep for Tammuz."—*More Nevochim*, p. 426.

The following remarks of Hislop no doubt evince the truth concerning this account more clearly than anything else that could be said, so we will quote them in full:

"There is here, of course, all the extravagance of idolatry, as found in the Chaldean books that Maimonides had consulted; but there is no reason to doubt the fact stated either as to the manner or the cause of the death of Tammuz. In this Chaldean legend, it is stated that it was by the command of a 'certain king' that this ringleader in apostacy was put to death. Who could this king be, who was so determinedly opposed to the worship of the host of heaven? From what is related of the Egyptian Hercules, we get very valuable light on this subject. It is admitted by Wilkenson that the most ancient Hercules and truly primitive one was he who was known in Egypt as having by the power of the god, that is, by the spirit of God, fought against and overcome the giants. Now no doubt the title and character of Hercules were attributes given by the pagans to him whom they worshipped as the grand deliverer or messiah, just

as the adversaries of the pagan divinities came to be stigmatized as the 'giants' who rebelled against heaven. But let the reader remember who were the real giants that rebelled against heaven. They were Nimrod and his party, for the 'giants' were just the 'mighty ones' of whom Nimrod was the leader. But who was most likely to head the opposition to the apostacy from the primitive worship? If Shem was at that time alive, as beyond question he was, who so likely as he? In exact accordance with this deduction, we find that one of the names of the primitive Hercules in Egypt was Sem. —Wilkinson, Vol. V., p. 17.

"If 'Sem' then was the primitive Hercules, who overcame the giants, and then not by mere physical force, but by 'the power of God' or the influence of the Holy Spirit, that entirely agrees with his character, and more than that, it remarkably agrees with the Egyptian account of the death of Osiris. The Egyptians say that the grand enemy (Shem) of their god (Nimrod) overcame him not by open violence, but by having entered into a conspiracy with seventy-two of the leading men of Egypt, he got him into his power, put him to death; and then cut his dead body into pieces, and sent the different parts to so many different cities throughout the country."—*Two Babylons,* p. 63. (For this statement of the death of Osiris, Hislop quotes Wilkenson, vol. iv, pp. 330-332).

Hislop says further that the conviction and execution of Osiris agrees exactly with the judicial proceedings of Egypt. Seventy-two was the required number to judge a crime of such proportions. Then he cites the action of Saul as being in accordance with a patriarchal custom, when he cut the two yoke of oxen asunder and sent them through all the coast of his kingdom. 1 Sam. 11:7. Also the cutting of the Levite's concubine to pieces and sending it to the twelve tribes of Israel, (Judges 19:29) which was no doubt intended as a warning to those who should follow their example.

This was an act of great abhorrence to the apostates, and as a leader in it Shem was stigmatized as Typho or "the evil one." Now the influence which he wielded over

the minds of the apostates considering the great power of Nimrod, must have been something wonderful.

This story unravels a myth which has it that Adonis, who is identified with Osiris, who was Nimrod, was killed by the tusk of a boar. A tusk is a symbol.

"In scripture, a tusk is called a horn; among the classic Greeks it was regarded in the very same light. When once it is known that a tusk is regarded as a horn, according to the symbolism of idolatry, the meaning of the boar's tusk with which Adonis was killed, is not far to seek. The bull's horns that Nimrod wore were a symbol of physical power. The boar's tusk was a symbol of *spiritual* power. As a horn means power, so a tusk, that is, a horn in the mouth, means 'power in the mouth;' in other words, the power of persuasion, the very power with which Shem, the primitive Hercules, was so signally endowed."—*Two Babylons*, p. 65.

This primitive Hercules is known also as Hercules Ogmius, or "Hercules the Lamenter." Says Hislop:

"No name could be more appropriate, none more descriptive of the history of Shem, than this. Except our first parent, Adam, there was never, perhaps, a mere man who saw so much grief as he."

According to Gen. 11: 10-32, no less than seven generations of his lineal descendents died before him. He had witnessed the flood, and was acquainted with the sin and wickedness that brought it upon the earth. So after the flood he, with his righteous feelings, witnessed again the inhabitants of the earth going down into sin. This mourning Hercules, it is said, was represented as putting down enormities, not with his club as did the Greek Hercules, but by chains of gold running from his mouth to the ears of the multitude, or by the power of persuasion.

A great deal can be learned from this account of the death of Nimrod which throws a flood of light on the origin of sun-worship and the mysteries connected with it. Let us ever bear in mind that the devil was ready to seize the first opportunity to establish his religion in opposition to the true. First, a character must be found who would suit the purpose. It was not any common character that could

be deified and accepted as a god by the masses; therefore one must be found who was looked upon with great awe, and who had an influence with the people. Also he must be one whom Satan could use and was willing to be used. From what we have already noticed concerning Nimrod, he was just the one, Satan had his opportunity in Nimrod; he was desirous for fame, had a new passion for war; and gloried in the valor that came from the chase and conquest; became a leader of the people, and the first king; gathered the people into communities, and compassed their cities with walls; and accomplished daring feats in the chase by subduing the horse and taming the leopard, and striking terror to the wild beasts. We imagine that these people were ready to worship him even before his death.

The question now is, how did Satan use him? In the legend just quoted, the crowning act in the apostacy of Nimrod was the preaching to a certain king that he should worship the "host of heaven." Now if Nimrod was so powerful as to be the ruler of Babylon and the conqueror of the surrounding country, he must have put his worship into practice years before he died. Justin, the historian says that Zoroaster (which name signifies the god of fire, also the seed of the woman) was said to be the first that invented magical arts and was a diligent student of the motions of the heavenly bodies. (Justinus, Historian lib. I, Chap. I, Vol. II, p. 615). As a matter of course the one who introduced the worship of the host of heaven must have been a student of their motions. Now it is evident that this worship of the host of heaven was well on its way, if not fully established, before the death of Nimrod, from the statement in the legend that on the death of Tammuz (Nimrod) all the images congregated in the temple of Babylon where was the image of the sun. It is evident also that the sun was the chief object of worship from the fact that a temple was there erected for his image, and it (the sun-image) was the central figure around which the rest fell, while it related the story of the death of Tammuz.

It will be noticed too as we proceed that the mysteries are traceable only to Semiramis the *wife* of Nimrod, we therefore conclude that ancient idolatry did not take the form, or hidden nature of the mysteries during the days of Nimrod's life. He must have *openly* practiced and taught the worship of the host of heaven with the sun as its kernel. Indeed, so open and bold was he, in the teaching of his abominable idolatry that he even preached to righteous Shem that *he* should adopt the worship of the host of heaven.

No doubt Nimrod was very logical in his argument in favor of the worship of the sun. He could easily make it appear as the propagator of life and all living things—the greatest benefit to mankind; glorious in appearance and appealing to every physical sense.

We have now seen that Nimrod was a worshipper of the sun, a student of the heavenly bodies, and the inventor of magical arts, and it is worthy of note that magic was always employed in the mysteries. But the question now is, How, Why and When were the mysteries instituted; or when did the pagan worship become known as the mysteries?—for as such was the ancient worship known even by the pagan worshippers themselves.

We have already seen that the teaching of Idolatry, (which, in reality is the worship of the creature rather than the Creator), by Nimrod, could not have taken the name of the mysteries then. Because during his life it was taught openly and above board. His arrest and conviction was the result of his preaching to a certain, and no doubt, influential individual, that he should worship the host of heaven.

According to Eusebius, Ammianus, Marcellinus, and Justin, the mysteries are traced back to Semiramis, the wife of Nimrod, who, according to Syncell, (p. 96), survived her husband forty-two years; and it can be reasonably inferred that *she* was the principal actor in the setting up of the mysteries, and perpetuating the worship which

Nimrod her husband had taught. But, why did it take the form of a mystery? A few words from Hislop will explain:

"Now when Shem had so powerfully wrought upon the minds of men as to induce them to make an example of Nimrod the great apostate, and when that apostate's dismembered limbs were sent to the chief cities, where no doubt his system had been established, it will be readily perceived that, in these circumstances, if idolatry was to continue, it was indispensible that it should operate in secret. The terror of an execution, inflicted on one so mighty as Nimrod, made it needful that, for some time to come at least, the extreme of caution should be used. Under these circumstances, then, began, no doubt, that system of 'mystery' which, having Babylon for its center, spread over the world. In these mysteries, under the seal of secrecy, and the sanction of an oath, and by means of all the fertile resources of magic, men were gradually led back to all the idolatry that had been publicly suppressed, while new features were added to that idolatry that made it still more blasphemous than before."—*Two Babylons*, p. 67.

The ceremony by which one is initiated into the secrets of these mysteries as described by Wilkinson (*Manners and Customs of Egyptians*, Vol. V., p. 326) and Damascius, *Bibliothera*, cod. 242, p. 343) is as follows. Says Wilkinson:

"Strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake around them, sometimes it appeared resplendent with light and radiant with fire, and then again covered with black darkness; sometimes thunder and lightning; sometimes frightful noises and bellowings; sometimes terrible apparitions astonished the trembling spectators. Then at last, the great god, the central object of their worship, Osiris, Tammuz, Nimrod, or Adonis, was revealed to them in the way most fitted to soothe their fears and engage their blind affections'

The description given by Damascius is that of an ancient Pagan and is given in such a way as to show the nature of the magic secret by which such an apparent miracle was accomplished.

"In a manifestation which one must not reveal, ... there was seen on the wall of a temple a mass of light which appears at first at a very great distance. It is transofrmed, while unfolding

itself, into a visage evidently divine and supernatural, of an aspect severe, but with a touch of sweetness. Following the teachings of a mysterious religion, the Alexandrians honor it as Osiris or Adonis."

Hislop thinks that in this there is a description of the use of an apparatus similar to that of the modern magic lantern. He says "such, or similar means, were used in the very earliest periods of presenting to the view of the living, in the secret mysteries, those who were dead." He further states: "We have statements in ancient history referring to the very time of Semiramis, which imply that magic rites were practiced for this very purpose." He gives abundant testimony for this, even reciting an instance where Semiramis commands her gods to call up the warrior Araeus, (on request of his friends), who had been slain in battle by her. Here we have an example of spiritualistic communication with the dead.

"It was easy for those who controlled the mysteries, having discovered the secrets (of the magic lantern) then unknown to the mass of mankind, and which they carefully preserved in their own exclusive keeping, to give them what might seem ocular demonstration. that Tammuz (Nimrod) who had been slain, and for whom such lamentation had been made, was still alive, and encompassed with divine and heavenly glory. From the lips of one so gloriously revealed, or what was practically the same, from the lips of some unseen priest, speaking in his name from behind the scenes, what could be too wonderful or incredible to be believed? Thus the whole system of the sacred mysteries of Babylon was intended to glorify a dead man; and when once the worship of one dead man was established, the worship of many more was sure to follow."—*Two Babylons*, pp. 68, 69.

This casts light on the 106th Psalm, where the Lord upbraids Israel for their apostacy, when he says "They joined themselves to Baal-peor, and ate the sacrifices of the dead." And that the devil was the father of the whole scheme, and that the whole scheme was a lie, and Satanic delusion, is evident from the language of Paul when he says "The things which the Gentiles sacrifice they sacrifice to devils, and not to God, and I would not that ye have fellowship with devils." 1 Cor. 10: 20.

Now who would be more likely to be interested in, and be the principal actor in establishing the worship of Nimrod than his wife Semiramis? She was no doubt best of all acquainted with the peculiar religion which he taught while living; and if any one person in the world would be acquainted with his secret arts of magic, it would be his wife. As there had already been temples built for the sun, and no doubt its worship and images established therein, the thing next to do was to institute ceremonies which would commemorate his death and elevate him to the position of a god. And this whole scheme was to be parallel in its essentials to the true religion, the looked-for Deliverer, who was to be the seed of a woman, the child of a virgin, and was to be sacrificed for the sins of man, then ascend to the throne of the Supreme God, and there intercede for man; so, in like manner, must all these heathen mysteries embody the same essentials.

We will say right here that no mind on earth would have been likely to have formulated the system that was established, that so fully forestalled all the Messianic predictions, except the mind of Satan himself. He had been with Christ in heaven, and knew him. He had been in Eden and heard the promise made by God of a Deliverer for man. He understood the circumstances under which he should be born, and knew well the meaning of the sacrificial offerings that were established in the worship of the true God. We have already noticed that one of the names given to Nimrod signified "the emancipator," or "deliverer," but who or what was the god from which he was sent? It has already been proven that the sun is the god of pagans, and we have also seen that it was Nimrod who instituted its worship. Now if Semiramis his wife should elevate him to the place of the "Son of God" it must be as the son of the sun, the god which Nimrod himself preached. As Christ identified himself with the Father, the God *he* preached, so, Nimrod would, to act a parallel part, identify himself with the sun, the god *he* preached.

Now if a virgin brings forth a son she must necessarily be with child in a miraculous manner. The scriptural account of Christ's birth is as follows:

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." Matt. 1: 20.

We need not stop here to prove that the birth of Christ in this manner was foretold by the prophets of old, as it is well known by the ordinary Bible student. But how did anything relating to the pagan worship comply with this specification?

It is well known that heathen princes and emperors followed customs which no doubt had their origin with the first monarch of earth; for instance the corona or crown as previously noticed in this work.

It is a well known fact that the supreme ruler of Pagan Rome was not only emperor, but "Pontifex Maximus," which is priest king, or high priest of his domain (which was supposed to be the world); and received, as was believed, his position from their god. Alexander, after conquering the world, claimed to be son of Jupiter, following the custom as did Roman emperors, which had its origin in Babylon in the person of Nimrod, who was of course priest-king in order that his title might be in this a parallel also to that which was given to Christ. Christ is said to be "King of kings and Lord of lords," Revelations 19: 16. It is also said of Him, "Thou art a priest forever after the order of Melchisdec." Heb. 5: 6. It is a noteworthy fact that the supreme rulers of all pagan countries, and Mohammedan also, hold a corresponding position to this title which is given to Christ.

In view of this custom of earthly princes following after the first king and founder of their religion, may we not learn through the same channel of what god Nimrod was the priest? "Almost all the Tartar princes," says Salvarte, (*Des Sciences Occultes,* Appendix, Note A, Sec. 12,

p. 490) "trace their geneology to a celestial virgin, impregnated by a sunbeam, or some equally miraculous means."

"In India, the mother of Surya, the sun-god, is said to have become pregnant in this way, a beam of the sun having entered her womb, in consequence of which she brought forth the sun-god. Now the knowledge of this widely diffused myth casts light on the secret meaning of the name Aurora, given to the wife of Orion, to whose marriage with that mighty hunter, Homer refers (Odyssey, lib. vol. ii, pp. 120, 121), while the name Aur-ora in the physical sense signifies also 'pregnant with light;' from 'Ohra' 'to conceive,' or 'be pregnant.' As Orion, according to Persian accounts, was Nimrod, and Nimrod, under the name of Ninus was worshipped as the son of his wife, when he came to be deified as the sun-god, is evidently intended to convey the very same idea as prevails in Tartary and India."—*Two Babylons*, p. 305, Note H.

When we understand that the sun was enthroned as the chief god, it is not difficult to see how his rays could be likened to the Spirit of God; and that a special ray for a special purpose, might do in their system, what the miraculous workings of the Holy Ghost, or Spirit of God, did in the case of the true God. This accounts for the fact that at this day the school children of Japan are made to do exercises in honor of and bow before the picture of their emperor on his birthday. They are carefully taught that their emperors are descended from the gods.

We are not entering into these details to prove that the sun was the chief object of worship in Babylon and all other pagan countries; because that is a fact admitted by all who have the least knowledge of the pagan religion. The only things we wish to make clear are certain rites and practices connected with sun-worship which have been characteristics of that system throughout all times, and by which we may be able to identify it, even in this our day.

Another object is to show that the worship of the sun so closely counterfeits that of Jehovah, that when one is once caught in his meshes, it is with the greatest difficulty that the difference between the two is seen, by the pagans, at least; and ere we are through with this volume it will

be seen that even the modern Christian is not so apt to recognize the difference as he might have once thought.

There is one thing we will notice here which goes far to corroborate the argument produced to show the uniformity of the religion of all heathen countries, and that is the fact that nearly every infidel lecturer or writer comes at the Christian teacher with this old current statement: "Why, you need not talk about the miraculous birth of your Christ; the heathen have the same; go where you will, search the sacred books of all heathen countries, and you will see that they also have a messiah born of a virgin just as your Christ is said to have been born; now which am I to accept?"

All this goes to prove the correctness of the position taken in this work. Some writers have endeavored to prove that Christianity has been borrowed from the sacred rites and teachings of the heathen. Some tell us there are histories in China ten thousand years older than the Bible. Oh! What a pity they are not a million years older! They could just as well be. If it is true that there are authentic histories ten thousand years older than the Bible, why are they not translated and in some of our libraries? And why are they not on the market? Some would be glad to purchase them even at fabulous prices. Why does not our government place a few in our great public libraries, or have them translated for the good they would certainly be for the public in an educational way? Why do not some of those earnest men who are so desirous of a knowledge of ancient history, go to China and translate some of these histories, instead of spending a lifetime searching the ruins of Babylon, Ninevah, and other cities which have long since passed away? I would ten times rather get hold of a sixteen-thousand year old history today than to know about the north pole; and I am sure if one exists, to produce it would not freeze an expedition to death.

The truth of the matter is there is no such history. The Scripture tells us that Babylon was the first city after the flood, and history tells us the same. The ruins

of antiquity tell the same tale; and all the myths and legends tell the same. More than this the religions of the heathen all seem to emanate from Babylon. Even China, that sixteen-thousand-year-old nation, has the same god as that instituted in Babylon—the same mother and child, the same weeping for Tammuz of the same celestial origin; consequently the same religion. The Scriptures tell us that Nimrod was the first king, and Babylon was his kingdom. History, legend and myth go no further than does the Bible.

There are many myths and legends which go far into the past; but when a definite conclusion can be arrived at as to their intent, they generally reveal vaguely what the Bible states clearly. Many such could be given here and the comparison made if space would permit.

The answer to and reason for the miraculous births and the sacrificed emancipators of pagan religions is found in Satan's effort to counterfeit the miraculous birth and sacrifice of the true God—Christ. All of which strengthens the Bible account of the Christ, his birth, death, resurrection, and the whole plan.

As it is well known that the chief object of pagan worship was the sun, and that the messiah of the pagans was identified with the sun as the son of the sun, and that son of the sun was born of a woman, and that woman has reached a higher degree of worship than her son, we can reasonably conclude that Semiramis who was in pagan mythology represented as the mother of that son, was especially instrumental in setting up the rites and orgies which glorified her husband as the messiah and herself as the virgin mother. Hence that universal custom of representing the mother and son as an important feature in the religions of all pagan nations.

Then his terrible death, for which there was such bitter lamentation, was made to appear as that sacrifice which should be made for the emancipation of man; and then after his death he became identified with his god, the sun, and ever after to be to the inhabitants of the earth

the chief object of worship. Already we have seen that all this was done, and in it is seen a crude parallel to the birth, death, resurrection and offices of Christ Jesus.

CHAPTER XIII.

THE ANCIENT RELIGION OF BABYLON PERPETUATED IN THE PAPACY.

This next step will be so arranged that two phases of this subject will be treated at once. We will show that every rite and ceremony of the Catholic or Papal church was borrowed from the pagan Babylonian system. So in the study of the harmony that exists in the rites and ceremonies of pagans, and those instituted and practiced in the Roman Catholic church, we will gain a further knowledge of the former, and learn the character and origin of the latter. In the prosecution of this thought it will appear that the Papal church is distinctively Babylonian in its character; and that it is evident from the Scriptures we should look for just such a parallel system. Three or four texts are all that are necessary to show this.

Of the old Babylonian system it is said, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunk of her wine; therefore the nations are mad." Jer. 51: 7. It is evident that it is the idolatrous system which had its center and origin in Babylon that is here meant, for these words were spoken in connection with a prophecy of the doom of Babylon, and we all know that Babylon as a city and a nation came to an end long before the days of Christ. Not so, however, with the abominable *system of idolatry* which was there set up. It continued to live and has been so clearly pointed out by the Lord that none need err as to its nature. We read in the book of Revelation of the continuation of the Babylonian system, as follows:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto

thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit to the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, *Mystery Babylon the Great, The Mother of Harlots, and Abominations of the Earth.* And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration." Rev. 17: 1-6.

Here are many characteristics presented which prove conclusively that the entire history of Satan's work is brought to view. The judgment of the great whore will be proven in another connection to mean the judgment of the Babylonish church established by Satan. But as will be seen by an examination of Revelation 12 and 13, and the verses under consideration, there is much abominable work yet to be done by this system after John the Revelator's day. It must then bring to view a work of that Babylonian system in the Christian dispensation, which we will prove beyond a doubt met its fulfillment first in the Papal, or Roman Catholic church, and later in other religions that followed.

The following points go to prove the identity of our text in Revelation 17 with the Babylonian system: The very name signifies it—"Mystery, Babylon." This name carries our minds at once to the system of Babylonian worship which was inaugurated in secret, therefore called "mysteries." "Mother of harlots, and abominations of the earth." This expression implies that in Babylon was born every religious practice and thought that is abominable in the sight of God, and that they are found in all the earth.

The above texts prove that the same system continues throughout the Christian dispensation. The record says that the woman was seen drunken with the blood of saints and of martyrs of Jesus Christ. The word "saints" is ap-

plied to the people of God in any dispensation, and may apply to righteous Abel, as well as the most devout modern Christian. Therefore we may conclude that this apostate church is responsible for the blood of every true worshipper that has ever existed as well as the martyrs of Jesus Christ, by which name we generally think of those who suffered in later ages for their faith. What church is it that is particularly responsible for the blood of the martys of Jesus Christ? We shall stop to dwell upon this only long enough to say that historians place the number slain by the Catholic church for their religious convictions, either directly or indirectly, far into the millions. But after reading such works as "The History of the Waldenses," by Rev. J. A. Wylie, Fox's "Book of Martyrs," "The Crusades," "Saint Bartholomew's Eve," Dowling's "History of Romanism," who can doubt that the Papacy is included in the career of the system brought to view under the symbol of the woman on the seven-headed, ten-horned beast, drunken with the blood of the martyrs of Christ? Revelations, 17: 2-6.

The great light of the Reformation, a work wherein the hand of God was unquestionably manifested, broke the spell of the Papacy. The prophecies of Daniel and the Revelation deal amply with the Papacy as the paragon of heathen abominations, making it a leading theme of their writings. There is no doubt but it will appear as the masterpiece of Satan's craft and delusions.

Paul in 2 Thes. 2: 3-9, speaks of the same power as not yet, in his day, developed. He tells the Thessalonians not to be deceived as to the coming of Christ,

> "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, . . . whose coming is after the working of Satan."

Here Paul speaks of that power that stands pre-eminently in opposition to God and His worship. He calls it "the mystery of iniquity." (Notice the word "mystery") and he says further that it "doth already work."

Paul says again: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29. He evidently referred to the same mystery of iniquity spoken of to the Thessalonians. Now the question might here arise, why does the Bible take cognizance of the Papacy more than it does of paganism? To all appearances it seems to be far more Christian than pagan, then why so uncompromisingly denounced? In just this very particular lies the reason. Paganism as established in Babylon claimed no part with Christianity; would have nothing to do with it. But the time came when the light of the gospel was about to succeed in dispelling the great darkness. Christ had come to the earth, and had been a living example of pure morality and true Godliness, and by the "greater works" which his apostles accomplished after him, the light of the gospel went "throughout the whole world." (Rom. 1:8). Now what must Satan do? Before Christ came he had succeeded in drawing God's chosen people, the Israelites, into open idolatry, and there was little more that he could hope to accomplish, but now he saw the truth gaining ground, and his own system being uncovered. So if he was to proceed further, he must clothe his system in the garb, and give it the name of Christianity. Thus while we call it the Papacy in fact it is the one and only false system that originated in Babylon, changing form.

But could he do this openly and quickly? No. He must do it by stealth and craft. God knew what was coming. Paul knew it, and so did other of the apostles. They saw it working right in the midst of their own brethren.

Destiny had placed the Roman Empire in the height of her glory at about this time. She was ruler of the world in the most complete sense. As Babylon was the most fitting place for Satan to first institute his false worship, it being the world's first city, so there could be no better place than Rome to perpetuate the same delusion in its new form. Paul said to the Roman church: " thank

my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Rom. 1:8. And right there at Rome is where Satan began his new scheme.

We shall not enter into the history of the development of the Papacy in this connection; or very extensively in this work at all, as it would require a volume to do the subject justice; but when we have studied something of the nature and character of the church that *did* develop out of the church at Rome, we will see that Satan succeeded in perpetuating his system in a far more deceptive form than before; and that the Papacy is the very incarnation of Satanic delusion and hypocrisy.

The picture which presents itself before us is that of Satan as prince of this world, with the people who were "sold under sin" ever ready to follow him. On the other hand we see the inviting but not arbitrary hand of God stretched out to the deluded one, showing him his error, and pleading with him to turn from his earthly course to the God that created all things. The success of Satan at Rome is only a repetition of the history of the race from Adam to the flood, from Noah to Babylon; from the Exodus to Christ, and from the days of Christ to the time of the end, which we are now in.

A few astounding testimonies will be noticed to show that Satan perpetuated his pagan deceptions in the Papal church. This is so stated by Catholic authors themselves. Thus Polydore Virgil, a celebrated Catholic historian, says: "The church has taken many customs from the religion of the Romans and other pagans, but has rendered them better, and employed them to a better use." Poly. Virg. lib. 5, Chap. 1.

Baromus, the great champion of popery, in chapter 36 of the *Annals,* admits the following:

"It is permitted the church to use for purposes of piety, the ceremonies which the pagans used for purposes of impiety in a superstitious religion, after having first expiated them by consecrations, to the end that the devil might receive a greater affront from employ-

ing in honor of Jesus Christ that which his (Christ's) enemy (the devil) had destined for his own service."

And this is the very thing the Catholic church did do as we shall show in the next few chapters. That is: Used the very ceremonies that the devil designed for his own service. According to the above cited Catholic authors, the very orgies of hell—the ceremonies of the devil himself was by certain expiations consecrated to the service of Christ. What a pity that a church claiming to be Christian went to such a source for ceremonies to serve Christ.

The first pagan rite to be noted is that of

CHRISTMAS.

The first festival of the Roman churc hthat we will study which had its origin in Babylon is Christmas, which, as is generally supposed, is observed as the birthday of our Savior, Jesus Christ. It is well known that the festival of Christmas was never heard of in the Christian church until the fourth century was far advanced. Read the gospels from the first of Matthew to the last verse of St. John, and if you can determine the exact date of Christ's birth, you will succeed in doing that which no other commentator or historian has been able to do.

Giesler admits that the day of the Lord's birth cannot be determined. (Vol. i, p. 54). If we were to conclude from any statement of the Scriptures the time of Christ's birth, we would be most likely to place it just the opposite time of the year to that of Dec. 25th; we would more than likely place it in June, July or August, because the shepherds were in the open fields after night. It was also in the time of year when all the population went to be taxed, and men, women and children traveled and camped at leisure on the way. From the words of Christ we would infer that the winters of Palestine were not so mild as some might suppose. He says "Pray that your flight be not in winter." Matt. 24: 20. How then could the Papal church fix on December 25th as Christmas? Just thus:

Long before the fourth century, and before the Christian era itself, a festival was celebrated among the heathen at that precise time of the year, in honor of the birth of the son of the Babylonian queen of heaven. And it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of nominal adherents, the same festival was adopted by the Roman church, giving it a Christian significance. This tendency on the part of Christians to meet pagans half way, was early developed, and we find Turtullian even in his day about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the pagans to their own superstitions. Says he:

"By us who are strangers to sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brunalia, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din and sports, and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take such special care to adopt no solemnity from the Christians."—Turtullian's *De Idololatria*, c. 14, vol. i, p. 682.

Upright men strove to stem the tide, but in spite of all their efforts the apostacy went on till the church with the exception of a small remnant was submerged under pagan superstition. That Christmas was originally a pagan festival, is beyond all doubt. The time of the year, and the ceremonies with which it is still celebrated, prove its origin. In Egypt, the son (Osiris) of Isis, the Egyptian title of the queen of heaven, was born at this time of the year—about the time of the winter solstice. (Wikinson's Egyptians, vol. iv, p. 405).

The very name by which Christmas is known in England—Yule-day—proves at once its pagan and Babylonian origin. "Yule" is the Chaldee name for "infant," or "little child," and as the 25th of December was called by our pagan Anglo-Saxon ancestors "Yuleday," or child's day, and the night that preceded it "mother night," long before they came in contact with Christianity, sufficiently

proves its real character. Far and wide in the realm of paganism was this birthday observed. This festival has been commonly believed to have only an astronomical character, referring simply to the completion of the sun's yearly course and the commencement of a new circle. (Salverte, *Des Sciences Occultes*, p. 491). But there is indubitable evidence that the festival in question had a much higher reference than this—that it commemorated not merely the figurative birthday of the sun in the renewal of its course, but the birthday of Nimrod, the grand deliverer. (*Two Babylons*, pp. 93, 94).

According to Plutarch, and Macrobius, the sun was not worshipped by the Pagans merely as the orb of day, but as god incarnate. "It was an essential principle in Babylon," says Microbius, "that the sun was the only god." "When therefore Tammuz was worshipped as god incarnate that implied also that he was an incarnation of the sun."

That festival at Rome was held in honor of Saturn, and as regulated by Calligula lasted five days, when loose reins were given to drunkenness and revelry, and slaves had temporary emancipation. This is the precise way in which the drunken festival of the month Thebeth was held in Babylon in honor of Bacchus, according to Borosus. He says "It was the custom during the five days it lasted for masters to be subject to their slaves."

Now we can understand the origin of the practice in the South during slavery of bringing in the yule log and placing it on the old-fashioned fire-place as a back-log, and as long as it lasted the slaves were not subject to their masters, but enjoyed a temporary freedom.

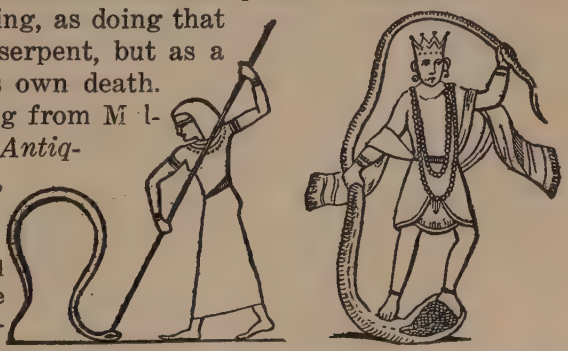
In Babylon the servant that ruled his master's house during the five days' freedom was called "Zoganes"—the man of sport and wantonness, and he was robed in purple and in all respects he answered exactly to the Lord of Misrule that in the dark ages was chosen by the papal clergy to head the revels of Christmas.

"The Christmas tree now so common among us was also common in Egypt and Rome. In Egypt it was a palm tree, and in Rome a fir.

Ovid says that the mother of 'Adonis' which means 'the lord,' or 'sun-god,' and great meditorial divinity, was mystically said to have been changed into a tree, and when in that state to have brought forth her divine son."—Metam. lib. xv, pp. 500-513. "If the mother was a tree the son must have been the man the branch;" says Hislop, "and this entirely accounts for the putting the yule log into the fire on Christmas eve, and the appearance on the Christmas morning, as Zoro-ashta, 'the seed of the woman,' which name also signifies 'born of the fire.' He was to enter the fire on 'mother night, that he might be born out of it, as a 'branch of god,' or the tree that brings all divine gifts to men. But why does he enter the fire under the symbol of a log? To understand this, it must be remembered that the divine child, born at the winter solstice, was born as a new incarnation of the great god after that god had been cut in pieces. (See ch. xiii).

"In harmony with this, and the Pagan messiah's death by being cut in pieces by his enemies, he was symbolized as a huge tree stripped of its limbs and cut down almost to the ground, with a serpent entwined around the dead stock, and lo! at its side springs up an evergreen that is destined never to be cut down by hostile power—even the palm tree, that well-known symbol of victory. . . Therefore, the twenty-fifth of December, the day that was observed at Rome as the day that the victorious god reappeared on earth, was held as the *Natalis in victisolis*, the birthday of the unconquered sun." (Giesler, p. 42, Note). "Now the yule log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies; the Christmas tree is Nimrod—the slain god come to life again."—*Two Babylons*, pp. 97, 98.

It has been noticed that the pagan messiah is represented while living, as doing that which kills the serpent, but as a result meets his own death. Hislop in quoting from Mallett's *Northern Antiquities* (p. 453), says:



AN EGYPTIAN GODDESS PIERCING THE SERPENT'S HEAD, AND THE INDIAN CRISHNA CRUSHING THE SERPENT'S HEAD.

"In almost all cases, when the subject is examined to the bottom, it turns out that the serpent destroying god is re-

presented as enduring hardships and suffering, that end in his death. Thus the god Thor, while succeeding at least in destroying the great serpent, is represented as, in the very moment of victory, perishing from the venomous effluvia of his breath."—*Two Babylons*, p. 60.

Then let us examine again this Christmas tree tradition and the symbol of the pagan messiah, in the renewed light that this throws on its meaning. The dead stock of the tree with the serpent wrapped around it, is surely meant to symbolize the messiah perishing as a result of the enmity of the serpent, and the evergreen springing up beside it represents the resurrection to new life and victory over death; after which he ascends to his father, the sun; and as this tree is used even to this day upon which to deposit gifts (which is done secretly that it may appear that the tree alone is responsible for the gifts) what is it to counterfeit other than our own idea in Christ that "When He ascended up on high, He led captivity captive, and gave gifts unto men."?



It is not difficult to see that the mind that devised this festival was not ignorant of the events and their nature that were to transpire in the life of Christ, and he must have had a thorough knowledge of the plan of salvation.

Christ was to be the seed of a woman. He was to suffer hardships. (Isa. 53:). Through death he was to destroy him that had the power over death; (Heb. 2: 14) yet it was by the enmity of the serpent that he was to be bruised, or meet his death. (Gen. 3: 15). He was to break the bands of death, be resurrected from the grave, and ascend to the most high God, (Ps. 16: 10; Acts 2: 31; Eph. 1: 20). Thus this pagan custom casts surprising light at once on the revelation of grace made to all the earth, and the efforts made by Satan to counterfeit it.

Should we go into further detail in unraveling the truth of the origin of this Christmas festival, it could be shown that every peculiar custom connected with it was also practiced in Babylon. But enough has been said; and we will now ask you, dear reader, can you henceforth celebrate Christmas with as much reverence as before? Can you not now see whence it came? Remember there is no command in the Bible for commemorating the birth of Christ; there is no apostalic example; indeed may it not be that the Lord intended rather that it should *not* be observed, in order that a test might be applied to us to see whether we would obey the teachings of the Bible and no more, or yield to follow the teachings of men? It is just as easy to prove that the observance of Christmas is not of Bible origin, as it is to prove that it *is* of *Babylonian* origin. Then let us drop it, and not delude ourselves, and teach our children a vain superstition and perpetuate a Babylonian and Satanic institution.

A New York magazine, the *Independent,* in its issue for December 1907, gave an account of the refusal of Jewish parents to allow their children to participate in Christmas exercises in honor of the birth of Christ. Dr. Felix Adler, a prominent Jew, set forth their principal reason for so deciding as follows:

"Christmas is a peculiarly Christian celebration only in name. It was observed long before Christianity, and Christianity took over a Pagan festival of the joyful solstice season and gave it a Christian significance."

A writer in the *Oregon Sun* of Dec. 24, 1906, said:

"All these centuries ever since about 357 A. D., when we find Pope Julius of Rome appointing the 25th of December as a church festival, Christmas has been regularly kept. . . . The Christmas festival gradually became a time of great good cheer, and many of the old Pagan customs of the Druids were adopted. From them we get our decorations of evergreens, the use of the mistletoe, fir, and holly, and the singing of carrols."

Chambers' Encyclopedia gives the following account of the origin of Christmas:

"It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night on the plains.

"Not casually or arbitrarily was the festival of the nativity celebrated on the 25th of December. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these. In more northerly countries, this fact must have made itself peculiarly palpable—hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice the Germans held their great Yule-feast, in commemoration of the return of the fiery sun-wheel; and believed that, during the twelve nights reaching from the 25th of December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, etc. Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day."

Prof. J. G. Muller, the author of the article on the worship of the sun, in the *Schaff-Herzog Encyclopedia*, after mentioning that the sun was worshiped by the Persians, under the form of Mithras, which finally became the *Sol Deus Invictus* of the Romans, says:

"The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ the new sun in the field of spiritual life was adored."

And the *Encyclopedia Britannica*, after mentioning the obscurity in which the origin of the Christmas festival rests, proceeds thus:

"By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the Saturnalia, the 25th of December had been generally agreed upon."

Similar testimony might be added without end, especiall from ministers of the gospel, and the religious investigators. And the marvel is that men who profess to be leaders in religious thought can with such complacency adopt and foster what they know to be a pagan practice and urge their extension in the professed Christian churches. It furnishes an example of the way pagan Babylonian practices can obtain and hold a footing in the modern religious societies of the world.

EASTER AND LENT.

The very name Easter testifies to its Chaldean origin. Easter is nothing else than *Astarte,* one of the titles of Beltus, the queen of heaven, whose name as pronounced by the people of Ninevah, according to Layard, was Ishtar. (Layard's Ninevah and Babylon, p. 269).

This festival as observed in the early church was not the same as it was later. Then it was called Pasch, or the Passover, and was no doubt observed with that event in view, though not of apostalic origin. It was not idolatrous in its nature, and was kept in accordance with the Jewish Passover.

It was not preceded by a Lent as it is now by the Roman church. Gieseler quotes in the fifth century, as saying: "It ought to be known, that the observance of the forty days had no existence so long as the perfection of the primitive church remained inviolate." (Vol. ii, p. 42, note).

Whence did this forty days' Lent observed by the Roman Catholics come? Hislop gives a few quotations which inform us.

"Such a Lent of forty days in the spring of the year is still observed by the Yezidis, or Pagan devil worshippers of Koordistan (Layard's Ninevah and Babylon, p. 93), who inherited it from their early masters, the Babylonians. Such a Lent of forty days was held in the spring by the Pagan Mexicans, for thus we read in Humbolt (Mexican Researches, Chap. V. p. 404) where he gives account of Mexican observances: 'Three days after the vernal equinox . . . . began a solemn fast of forty days in honor of the sun.' Such a Lent of forty days was observed in Egypt, as may be seen by consulting

Winkinson's Egyptian Antiquities (Vol. I, p. 238). This Egyptian Lent of forty days we are informed by Landseer (Sabean Researches, Vol. I, p. 278) was held expressly in commemoration of Adonis or Osiris, the great meditatorial god. . . . . Among the Pagans this Lent seems an indispensible preliminary to the great annual festival, in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate weeping and rejoicing, and which in many countries, was considerably later than the Christian festival, being observed in Palestine and Assyria in June, therefore called the month of Tammuz. . . . . To conciliate the Pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Pagan and Christian festivals amalgamated; and, by a complicated but skillful adjustment of the calendar, it was found no difficult matter in general to get Paganism and Christianity—now far sunk in idolatry—in this, as in many other things, to shake hands." —*Two Babylons*, pp. 104, 105.

We shall not weary the reader with an account of the action of the various councils which finally succeeded in establishing this festival with all its pagan peculiarities, in the Roman church; as the essential thing to know is, that it was originally a pagan festival, and later a Roman. Hislop goes into details to show how the egg became a mystic symbol of Astarte, and how later it was adopted by the Roman clergy and consecrated as a symbol of Christ's resurrection. Pope Paul V. taught his superstitious votaries thus to pray at Easter: "Bless O Lord, we beseech thee, this thy creature, the egg, that it may become a wholesome sustenance to thy servants eating it in remembrance of our Lord Jesus Christ."

NATIVITY OF SAINT JOHN.

There is a festival in the Papal church known as the "Nativity of John," celebrated on the twenty-fourth of June, in honor of the forerunner of Christ. The question is, how did they come to think of such a festival? It was just in this way: When the Papacy sent its emissaries over Europe in the sixth century to gather the pagans into its fold, they found a festival in high favor among them, which was one of their principal festivals in honor of Tammuz. This festival began on the first day of the

month Tammuz, or the twenty-fourth of June, and whatever ceremony was instituted in the honor of their god this one *had* to be celebrated. So what were the Catholics to do? Were they to wage war against it? No, they would follow the advice of Pope Gregory I, which was to "by all means meet the pagans half way and bring them into the Roman church." (Bower's Lives of the Popes, Vol. ii., p. 523). His instructions were strictly carried out, and the pagans' *festival* was, as were the pagans themselves, baptized into the Papal church. One of the names of Tammuz, or Nimrod, when he reappeared in the mysteries after he was slain, was "Oannes." On the other hand the name of John the Baptist as adopted into the sacred language of the Roman church was Joannes. The subtilty of the agents of the mystery of iniquity now had a very easy solution of the difficulty. As there was nothing in the history of Christ to commemorate at this time of the year, and his birth had already been fixed at the winter solstice, they would use the festival to commemorate the birth of John which occurred six months before that of Christ, and exactly on the day of the pagan festival; and while the pagans would feel that they were honoring Oannes, the Papal Christians would think that they were honoring Joannes. "Thus," says Hislop, "the very period at which the great summer festival of Tammuz was celebrated in ancient Babylon, is the very hour observed in the Papal church as the Nativity of St. John, and the fete of St. John begins exactly as the festal day began in Chaldea."—*Two Babylons,* p. 114.

When we examine the festivities themselves, then it is that their pagan character is revealed. The grand distinguishing solemnities of St. John's eve are the midsummer fires. They are lighted in every country where Popery still lingers. The following from Bell's *Wayside Pictures,* (p. 225), describing the fires of Brittany in France, gives us a fair sample of this rite:

"Every *fete* is marked by distinct features peculiar to itself, that of St. John is perhaps on the whole, the most striking. Throughout the

day the poor children go about begging contributions for lighting the fires of Monsieur St. Jean, and towards evening one fire is gradually followed by two, three, four; then a thousand gleam out from the hilltops till the whole country glows under the conflagration. Sometimes the priest lights the first fire in the market place; and sometimes an angel lights it, who is made to descend by a mechanical device, from the top of the church, with a flambeau in her hand, setting the pile in a blaze, and flying back again. The young people dance with a bewildering activity about the fires; for there is a superstition among them that if they dance around nine fires before midnight, they will be married in the ensuing year. Seats are placed close to the flaming piles for the dead, whose spirits are supposed to come there for the melancholy pleasure of listening once more to their native songs, and contemplating the lively measures of the youth. Fragments of the torches on those occasions are preserved as spells against thunder and nervous diseases; and the crown of flowers which surmounted the principal fire is in such request as to produce tumultuous jealousy for its possession."

Hislop says (writing about the year 1865): "These are lighted in France, in Switzerland, in Roman Catholic Ireland, and in some of the Scottish islands of the west where Popery still lingers." *Two Babylons*,, p. 114.

Charlotte Elizabeth, in her *Personal Recollections*, (p. 115) gives an account of the same *fete* as seen in Ireland, and after viewing it said: "Here was the old pagan worship of Baal, if not of Moloch too, carried on openly and universally in the heart of a nominally Christian country, and by millions professing the Christian name."

Such is the ceremony of a people who claim to be doing honor to him who came as a forerunner of Jesus Christ—to make straight the crooked paths, and to turn his ancient people from all their refuges of lies; and such is an example of how the pagan festivals were baptized into the christian church and given Christian names; and thus we see that Satan did not change his religion one whit only in name, and by giving it the name of Christian it became greater blasphemy than ever.

"It is remarkable that a festival attended with all the essential rites of the fire worship of Baal, is found among Pagan nations in regions most remote from one another. About the very period of the

month Tammuz, when the Babylonian god was anciently celebrated, among the Turks, the feast of Ramazan, . . . in China, the dragon boat festival, and in Peru, the feast of Raymi began. The most magnificent feast of the Peruvians, when the sacred fire every year used to be kindled anew from the sun, by means of a concave mirror of polished metal, took place at the very same period."—*Two Babylons*, pp. 117, 118.

Among the Yezidis of modern Chaldea the same festival is celebrated. This festival is always avowedly in honor of the sun-god (except by the Papacy) who, as Zoroaster, or Phoroneus, was supposed to be the inventor of fire. And as anciently it was accompanied by alternate weeping and rejoicing, it directs our minds at once to the weeping for Tammuz, or Nimrod, who, as the deliverer, was born of the fire; and according to an account of this ceremony, as viewed by Layard, which is given in his *Ninevah and Its Remains*, (Vol. I. pp. 290-294), it will be seen that the fire on that occasion was used as a purifying element.

FEAST OF THE ASSUMPTION.

The following extract from Hislop's *Two Babylons* will suffice to throw sufficient light on this doctrine of the immaculate conception of the virgin Mary, and its origin, as to need but little additional thought. His words are these:

"If what has already been said shows the carnal policy of Rome at the expense of truth, the circumstances attending the festival of the Assumption show the daring wickedness and blasphemy of that church still more; considering that the doctrine in regard to this festival, so far as the Papacy is concerned, was not established in the dark ages, but three centuries later, amid all the boasted light of the 19th century. The doctrine on which the festival of the Assumption is founded, is this: That the Virgin Mary saw no corruption, that in body and in soul she was carried up to heaven, and is now invested with all power in heaven and in earth. This doctrine has been unblushingly avowed in the face of the British public, in a recent pastoral of the popish Archbishop of Dublin. This doctrine has now received the stamp of Papal Infallibility, having been embodied in the late blasphemous decree that proclaims the 'immaculate conception.'

Now it is impossible for the priests of Rome to find one shred of countenance for such a doctrine in Scripture. But in the Babylonian system, the fable was ready made to their hand. There it was taught that Bacchus went down to hell, rescued his mother from the infernal powers, and carried her with him in triumph to heaven. This fable spread wherever the Babylonian system spread, and, according at this day, the Chinese celebrate, as they have done from time immemorial, a festival in honor of a mother, who *by her son* was rescued from the power of death and the grave. The festival of the Assumption in the Romish church is held on the fifteenth of August. The Chinese festival, founded on a similar legend, and celebrated with lanterns and chandeliers, as shown by Sir J. F. Davis, in his able and graphic account of China, is equally celebrated in the month of August. Now, when the mother of the Pagan messiah came to be celebrated as having been thus '*assumed*,' then it was that, under the name of the 'dove' she was worshipped as the Incarnation of the Spirit of God with whom she was identified. As such she was regarded as the source of all holiness, and the grand 'purifier,' and, of course, was known herself as 'the Virgin' mother, 'pure and undefiled.' Under the name of Proserpine (with whom, though the Babylonian goddess was originally distinct, she was identified), while celebrated as the *mother* of the first Bacchus, and known as 'Pluto's honored wife,' she is also addressed, in the 'Orphic Hymns,' as

'Associate of the seasons, essence bright,
All-ruling Virgin, bearing heavenly light.'

Whoever wrote these hymns, the more they are examined, the more does it become evident, when they are compared with the most ancient doctrine of classic Greece, that their authors understood and thoroughly adhered to the genuine theology of Paganism. To the fact that Prosperpine was currently worshipped in Pagan Greece, though well known to be the wife of Pluto, the god of hell, under the name of 'the Holy Virgin,' we find Pausanias, while describing the grove Carnasius, thus bearing testimony: 'This grove contains a statue of Apollo Carneus, of Mercury carrying a ram, and of Proserpine, the daughter of Ceres, who is called 'the Holy Virgin.' The purity of this 'Holy Virgin' did not consist merely in freedom from actual sin, but she was especially distinguished for her 'immaculate conception;' for Proclus says 'She is called Core, through the purity of her essence, and her *undefiled* transcendency in her *generations*.' Do men stand amazed at the recent decree? There is no real reason to wonder. It was only in following out the Pagan doctrine previously adopted and interwoven with the whole system of Rome to its logical consequences, that that decree has been issued, and that the Madonna of Rome has been formally pronounced at last, in every sense of the term, absolutely 'immaculate.'

"Now, after all this, is it possible to doubt that the Madonna of Rome, with the child in her arms, and the Madonna of Babylon are one and the same goddess? It is notorious that the Roman Madonna is worshipped as a goddess, yea, is the supreme object of worship. Will not, then, the Christians of Britain revolt at the idea of longer supporting this monstrous Babylonian Paganism? What Christian constituency could tolerate that its representative should vote away the money of this Protestant nation for the support of such blasphemous idolatry?"—*Two Babylons*, pp. 125-127.

In this, then, as in the nativity of St. John, Satan has used the name of Mary the Mother of Christ as an excuse to adopt the old pagan festival in honor of the Babylonian queen of heaven. As nothing is found in the Bible sanctioning such a festival, and there *is* abundant evidence that such a festival was instituted in honor of the Pagan messiah's mother, who was elevated in Babylon higher even than the messiah himself, what can we see in the festival of the Assumption—the doctrine of the immaculate conception—but the deifying of the Babylonian notion of their goddess?

When we come to sift the true sentiment of the Catholic teachers to its bottom, they really represent Christ, the Lamb of God, meek and lowly in heart, who did not break the bruised reed, nor quench the smoking flax, who spoke words of the sweetest encouragement, who prayed for his murderers—they represent Him, I say, as a stern and inexorable judge, before whom the sinner might grovel in the dust and still never be sure that his prayers were heard. So it is in all pagan countries. While the pagan messiah in nearly every essential is a counterfeit of the true Savior of men, yet he is looked upon with a certain degree of dread. Yea, in some places even his anger is appeased only by the sacrifice of human beings. But his mother is in all these countries regarded as the real merciful intercessor. In China, the goddess Kuanyin, the "goddess of mercy" is recognized by the Chinese of Canton as bearing an analogy to the virgin of Rome. Sir J. F. Davis shows that the Chinese of Canton find such an analogy between their own pagan goddess Kaunyin, and

the Popish Madonna, that in conversing with Europeans, they frequently designate either of them indifferently by the same titles.

No wonder then that the Catholic teachers would set Mary off in the most winning and engaging light, as the hope of the guilty, and as the grand refuge of sinners. Unless they did this, Mary would not be an exact counterpart of the pagan goddess. Some might wonder why the Catholics exhibited such wonderful tact in harmonizing all their rites and ceremonies with those of the pagans, and at the same time making them in some way take on a certain acknowledgement of Bible characters and truths. The reason is plain, when we once see that Satan established his religion with the express purpose of being a counterfeit of the truth. We can see how easy it was to clothe that counterfeit with the semblance of truth under any emergency. The Bible does not give license to pay devotions to Mary; but it has a Mary to honor, and who figured greatly in the plan of redemption. So the Catholics seize it as an excuse for her devotion. The most standard devotional works of Rome are pervaded by this very principle—exalting the compassion and gentleness of the mother at the expense of the son.

The following from the *Catholic Layman,*" July, 1856:

"Thus Saint Alphonsus Lignore tells his readers that the sinner that ventured to come directly to Christ may come with dread and apprehension of his wrath; but let him only employ the mediation of the Virgin with her son, and she has only to show that son 'the breasts that gave him suck' and his wrath will immediately be appeased."

Enough perhaps has been said on this line, though not the half has been told, but we will leave it here for another equally interesting feature.

JUSTIFICATION BY WORKS AS IT IS SEEN IN THE PAPAL BAPTISM, MONKS, NUNS, AND PRIESTLY CELIBACY, IS PURELY BABYLONIAN IN ITS ORIGIN.

It is clearly evident that Luther recognized this principle of justification by works when he made his trip to Rome that he might learn more of the graces of God, and hasten his steps toward salvation. He realized his hope, but not at all in the way he expected. When he had gained a more intimate acquaintance with the priests and friars of Rome, he was filled with horror and disgust. Instead of finding them holy men of God as he had supposed, he found them to be the most morally corrupt men imaginable So much so that he says "It is incredible what sins and atrocities are committed in Rome. They must be seen and heard to be believed."

One day while doing penance by climbing Pilate's staircase (which was said to have been miraculously transferred from Jerusalem to Rome) on his knees that he might gain a certain indulgence offered by the pope to all who should do so, a voice seemed to speak to him in thunder tones, "The just shall live by faith." He sprang to his feet and turned his back on Rome, henceforth to be her most bitter opposer.

Righteousness by faith instead of by works was the central theme of his opposition to Rome. Rome taught and practiced that complete regeneration came by baptism; and that even infants, who were not so fortunate as to have received the rites before death, were doomed to eternal hell. They did not look upon it as the *seal* of righteousness as it really is, and as circumcision was to the Jews, but they looked upon it as that which above everything else imparted righteousness to the sinner, and by which he was justified. And it was considered the first principal step to regeneration.

Now if one thinks the Bible is the only source of the regeneration doctrine, he is mistaken. The Brahmins all claim to be twice born; and in this they identify themselves with their god, who was born of the water also. We will

not attempt to quote all the traditions which go to show how all this was set forth, but being obliged to contract for lack of space, we will give our own deductions from our researches on this subject that the origin of this regeneration by baptism may be set forth in few words.

According to Wilkinson and others the stories of Noah and Osiris are mixed up. The ship of Isis and the coffin of Osiris floating on the waters, point no doubt to the great event of the flood. Plutarch tells us that the time when Osiris was shut up in his coffin—an event which is celebrated as the disappearance of Osiris—agrees with the time Noah was shut up in the ark. Now, Plutarch's statements demonstrate that as Osiris at this festival was looked upon as dead and buried when he entered his coffin or ark, and was committed to the deep, so when he came out of it again, that new state was considered as a new life. Therefore his votaries were led to believe that if they passed through the baptismal waters, that of itself would make them regenerated like the second father of mankind. "Some may stumble at the idea of regeneration at all having been known in the pagan world," says Hislop, "but if they only go to India, they will find at this day, the bigoted Hindoos who have never opened their ears to Christian instruction as familiar with the term and idea as ourselves." *Two Babylons*, p. 132. He tells us further that the Mexicans practiced it as did the Egyptians and Persians. In the Babylonian mysteries, the commemoration of the flood, the ark, and the grand events of Noah's life were mingled with the worship of the queen of heaven and her son, Noah, as having lived in two worlds, both before the flood and after, was represented as a god with two heads, looking in the opposite direction, and was called "Diphues," or "twice-born."

There are legends in India and China which identify their god with Noah. In fact in nearly every Pagan land some name was given to their god which designated him as the "hidden one." The Egyptian Osiris is said to have remained in his coffin precisely the same length of time

as Noah, according to Scriptural account, remained in the ark. In other countries the time is not designated, or is claimed to be unknown, for no one, according to their legends, can tell how long he reposed on the bosom of the deep, before he conceived the thought of action; for no one saw him, no one approached him. In conformity with this ancient legend Vishnu is still represented as sleeping four months of every year. Compare this legend with the story of Noah and see how fitting—Noah "the man of rest," and his solitude during the flood when the world was destroyed; when the forty days and nights were all chaos; when neither sun nor moon shone, and all was one universal ocean.

In this we have an instance of the legends giving a *faint* light where the Scripture is clear and positive. The legend does not claim to give the name of this individual, while the Bible says it was Noah, and gives his genealogy; so that we are not at all left in darkness concerning the matter—either the event or its cause.

In legends connected with the flood it is shown where the mystic egg has its origin. Of course if Nimrod is identified with Noah in any way, as he certainly is, his wife will most likely bear some relation to Noah also. So according to the classic poets who are full of the fables of Babylon, the tale in part of the mystic egg is as follows: An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, hatched it, and out came Venus, who afterwards was known as the Syrian goddess, Astarte or Ashtar. Hence the egg became the symbol of Astarte or Easter; and accordingly, in Cyprus, one of the chosen seats of the worship of Venus, or Astarte, the egg of wondrous size was represented on a grand scale.

Now this egg is represented as the egg in which the world was shut up, and was known as the mundane egg. The *World* in this case means the people of the world, as it is so represented in Gen. 11: 1, where it says, "The whole world was of one language and one speech."

May this not refer merely to Noah and his family shut up in the ark, representing as they did the entire population of the world; and the egg coming from heaven might represent the divine command by which the ark was built? If baptismal regeneration among the pagans did not come from this source, whence then came it?

According to Hislop's views, the knowledge of Noah's passing through the waters and living in two worlds is the foundation of the pagan baptism. Without it no candidate could be initiated into the Mysteries, no one could be saved. It of itself was the new birth; and it was held in exactly the same regard as it is today by the Roman Catholics.

But study the bible carefully and you will see that the new birth comes first. Believe, repent, and be baptized. The ordinance of baptism is the seal or sign that the candidate *has* changed masters, that he now believes in Jesus Christ, and is converted from his carnal nature to walk after the Spirit of Christ. He first must recognize that he is a sinner, and lost, separated from God and tied to Satan. He must believe that Jesus Christ is able to cleanse him from all unrighteousness, and that if he will identify himself with Christ, he must signify his belief in Christ's death and resurrection. He must be willing to crucify the old man and walk in newness of life. He signifies his faith in all this by being buried in the likeness of Christ's death, and rising to walk with him in newness of life. Oh, how different is the view in the Roman church! The infant who is baptized is purged from all original sin. Hence we find the Jesuit missionaries in India boasting of making converts by the thousand by the mere act of baptizing without any previous instruction at all.

But the chief feature by which righteousness by works in Rome is evident, is the belief that penance is the most effective means of atoning for sin. Luther, who was a devout Catholic, said:

"I was indeed a pious monk, and followed the rules of my order more strictly than I can express. If ever a monk could attain heaven

by his monkish works I should certainly have been entitled to it. If I had continued much longer I should have carried my mortifications even unto death."

It is well known that monkery was pre-eminently the strength of the Papacy. The monks could be numbered by the thousands, and in the day of their fanaticism were looked upon as a sect superior to the ordinary laity; and even were favored above the priesthood itself. We will notice just as briefly as possible what they believed and practiced, and the extent to which it was carried.

They believed that the soul was a separate entity from that of the body, and that the body was a clog or hindrance to the greatest state of felicity to which the soul might aspire. Therefore, they believed that by mortifying and scourging the body, a greater separation of the soul from it could be effected. They believed that the body often led the soul into sin, and therefore was to be deprived of every pleasure or gratification that this might not occur.

The monks were divided and then subdivided into classes, according to the discipline and austerity to which they subjected themselves. There were the Cœnobites, Eromites or Hermits, Anchorites, and Sarabites or Vagrants. The Cœnobites lived and ate together in the same house and were associated under a head or leader. These are what we might understand as common monks and nuns. The Eromites were not so indulgent as to enjoy the pleasures of their less fanatical brethren, but chose to live solitary and cheerless lives, dwelling in hovels and among wild beasts. The Anchorites and Sarabites lived still more austerely than the Eromites, having no certain dwelling place, living chiefly in desert places, without shelter, and feeding on roots and plants, and even grazing in fields with the herds of cattle. Their delight was—or rather their fanaticism led them—to go half clad, and exposed to the inclemency of the weather, and it was their glory to go for years without speaking, and for days and nights without food or sleep. They carried heavy crosses, and wore galling irons.

To be a monk was to be holier than not to be one, but there arose degrees of holiness even among the monks; and the degree of holiness was of course measured by the degree of bodily suffering to which the votary devoted him or herself. There was a sect composed of the extreme of the Eromites and Anchorites called the *Mystics*.

"They denied that men could by labor or study excite this celestial flame in their breasts, and therefore, they highly disapproved of the attempts of those who, by definitions, abstract theorems and speculation, endeavored to form distinct notions of truth, and discover its hidden nature. They maintained that silence, tranquility, repose, and solitude, accompanied by such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things."

In harmony with this way of reasoning, it is almost incredible the extent to which these Mystics went in order to show their contempt of the body, and to separate it from the soul.

There were scores of these, and many of them are in the catalogue of saints today. As an illustration of their deeds we will cite but a single instance, which was perhaps equalled by many others.

"Simeon of Sysian, (of a sect known as pillar saints) who was at first a shepherd, then a monk, in order to be nearer heaven, spent thirty-seven years in the most uncomfortable manner on the tops of five different pillars of six, twelve, twenty-two, and thirty-six, and forty cubits elevation; and in this way produced for himself immense fame and veneration. The top of his last pillar was three feet in diameter, and surrounded by a balustrade. Here he stood day and night through all weathers. Through the night, and until nine A. M., he was constantly in prayer, often spreading forth his hands and bowing so low that his forehead touched his toes. A bystander once attempted to count the number of prostrations, and after numbering twelve hundred and forty-four repetitions at length desisted from the endless account. At nine A. M. he began to address the admiring crowd below, to hear and answer their questions, to send messages and write letters, etc., for he was concerned in the welfare of churches, and corresponded with bishops, and even with emperors. Successive crowds of pilgrims from Gaul and India saluted the divine

pillar of Simeon. The tribes of Saracens disputed in arms the honor of his benediction; the queens of Arabia and Persia gratefully confessed his supernatural virtue.

"Toward evening he suspended his intercourse with the world, and betook himself again to converse with God till the following day. . . . . In his sixty-ninth year he expired unobserved in a praying attitude in which no one ventured to disturb him till after three days; when Antony, his disciple and biographer, mounting the pillar, found that his spirit had departed, and his holy body was emitting a delightful odor."—(Murdock's *Mosheim*, cnt. iv, part ii, chap. iii, ¶ 12).

Where did this practice come from? Surely not from the Bible. Search from Genesis to Revelation, and you will not find license for the deeds of monkery. It, like all the other enormities of Romanism, came from the superstitions of paganism.

The Papal teachers of the second and third centuries adopted what was called Neo-Platonism, which was nothing more nor less than the adoption of the ideas of the soul as taught by the pagan philosopher, Plato, who lived in the latter part of the fourth and former part of the third century B. C. That it may be seen that the practices of the monks were nothing more than the carrying out of the teaching of this well known pagan philosopher, he will be quoted at length.

"True philosophers . . . will speak to one another in such words as these: We have found, they will say, a path of speculation which seems to bring us and the argument to the conclusion that while we are in the body, and while the soul is mingled with this mass of evil, our desire will not be satisfied, and our desire is of the truth. For the body is a source of endless trouble to us by reason of the mere requirement of food; and also is liable to diseases which overtake and impede us in the search after truth; and by filling us so full of loves and lusts, and fears, and fancies, and idols, and every sort of folly, prevents our ever having, as people say, so much as a thought. . . .

"Moreover, if there is time and an inclination toward philosophy, yet the body introduces a turmoil and confusion and fear into the course of speculation, and hinders us from seeing the truth; and all experience shows that if we would have pure knowledge of anything, we must be quit of the body, and the soul in herself must behold all things in themselves: Then I suppose that we shall attain that which

we desire, and of which we say we are lovers, and that is wisdom; not while we live, but after death, as the argument shows; for if while in company with the body the soul cannot have pure knowledge, one of two things seems to follow—either knowledge is not to be attained at all, or if at all, after death. For then, and not till then, the soul will be in herself alone and without the body.

"In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible concern or interest in the body, and are not saturated with the bodily nature, but remain pure until the hour when God Himself is pleased to release us. And then the foolishness of the body will be cleared away and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere; and this is surely the light of truth. For no impure thing is allowed to approach the pure. . . .

"And what is purification but the separation of the soul from the body, as I was saying before; the habit of the soul gathering and collecting herself into herself, out of all the courses of the body; the dwelling in her own place alone as in another life, so also in this, as far as she can; the release of the soul from the chains of the body.

"The lovers of knowledge are conscious that their souls, when philosophy receives them, are simply fastened and glued to their bodies: the soul is only able to view existence through the bars of a prison, and not in her own nature; she is wallowing in the mire of all ignorance; and philosophy, seeing the terrible nature of her confinement, and that the captive through desire is led to conspire in her own captivity . . . philosophy shows her that this is visible and tangible, but that what she sees in her own nature is intellectual and invisible. And the soul of the true philosopher thinks that she ought not to resist this deliverance, and therefore abstains from pleasures and desires, and pains and fears, as far as she is able. . . .

"Each pleasure and pain is a sort of nail which nails and rivets the soul to the body, and engrosses her and makes her believe that to be true which the body affirms to be true; and from agreeing with the body and having the same delights she is obliged to have the same habits and ways, and is not likely ever to be pure at her departure to the world below, but is always saturated with the body; so that she soon sinks into another body and there germinates and grows, and has therefore no part in the communion of the divine and pure and simple. . . . . .

"When the dead arrive at the place to which the genius of each severally conveys them, first of all they have sentence passed upon them, as they have lived well and piously or not. And those who appear to have lived neither well nor ill, go to the river Acheron, and mount such conveyances as they can get, and are carried in them to the lake, and there they dwell and are purified of their evil deeds,

and suffer the penalty of the wrongs which they have done to others, and are absolved, and receive the rewards of their good deeds according to their deserts. But those who appear to be incurable by reason of the greatness of their crimes—who have committed many and terrible deeds of sacrilege, murders foul and violent, or the like—such are hurled into Tartarus, which is their suitable destiny, and they never come out. Those again who have committed crimes, which, although great, are not unpardonable—who in a moment of anger, for example, have done violence to a father or mother, and have repented for the remainder of their lives, or who have taken the life of another under the like extenuating circumstances—these are plunged into Tartarus, the pains of which they are compelled to undergo for a year, but at the end of the year, the wave casts them forth—mere homicides by way of Cocytus, parricides and matricides by Pyriphlegethon—and they are born to the Acherusian Lake, and there they lift up their voices and call upon the victims whom they have slain or wronged to have pity on them, and to receive them, and to let them come out of the river into the lake. And if they prevail, then they come forth and cease from their troubles; but if not, they are carried back again into Tartarus and from thence into the rivers unceasingly, until they obtain mercy from those whom they have wronged; for that is the sentence inflicted upon them by their judges. Those also who are remarkable for having lived holy lives are relieved from this earthly prison, and go to their pure home, which is above, and dwell in the pure earth; and those who have duly purified themselves with philosophy live henceforth altogether without the body, in mansions fairer far than these, which may not be described, and of which the time would fail me to tell. I do not mean to affirm that the description which I have given of the soul and her mansions are exactly true—a man of sense ought hardly to say that. But I do say that, inasmuch as the soul is shown to be immortal, he may venture to think, not improperly, or unworthily, that something of the kind is true."—Plato's *Dialogues*, pp. 106-108.

It is an easy matter to see in this a foundation for monkery and purgatory. The very name Neo-Platonism, or new Platonism, shows at once the adoption of the doctrines of Plato.

This righteousness by works is seen in the celibacy of the priests, and the enforced virginity of the nuns, as well as the *works* of the monks. The celibacy of the priests, and virginity of the nuns, especially, can be traced even to Babylon itself. We will quote a paragraph from Hislop,

which sets this matter before us in the clearest light possible, and perhaps in the fewest words.

"Now, while Semiramis, the real original of the Chaldean queen of heaven, to whom the unbloody sacrifice of the mass was first offered, was in her own person, the very paragon of impurity, she at the same time affected the greatest favor for that kind of sanctity which looks down with contempt on God's holy ordinance of marriage. The mysteries over which she presided were scenes of the rankest pollution; and yet the higher orders of the priesthood were bound to a life of celibacy, as a life of peculiar and pre-eminent holiness. Strange though it may seem, yet the voice of antiquity most certainly assigns to that abandoned queen the invention of clerical celibacy, and that in the most stringent form. In some countries, as in Egypt, human nature asserted its rights, and though the general system of Babylon was retained, the yoke of celibacy was abolished, and the priesthood was permitted to marry. But every scholar knows that when the worship of Cybele, the Babylonian goddess, was introduced into Pagan Rome, it was introduced in its primitive form, with its celibate clergy. When the pope appropriated to himself so much that was peculiar to the worship of that goddess, from the very same source, also, he introduced into the priesthood under his authority the binding obligation of celibacy. The introduction of such a principle into the Christian church had been distinctly predicted as one grand mark of the apostacy, when men should "depart from the faith, and speaking lies in hypocrisy, having their consciences seared with a hot iron, should *forbid to marry*. The effects of its introduction were most disastrous. The records of all nations where priestly celibacy has been introduced have proved that, instead of ministering to the *purity* of those condemned to it, it has only plunged in the deepest pollution. The history of Thibet, and China, and Japan, where the Babylonian institution of priestly celibacy has prevailed from time immemorial, bears testimony to the abominations that have flowed from it. The excesses committed by the celibate priests of Bacchus in Pagan Rome in their secret mysteries, were such that the senate felt called upon to expell them from the bonds of the Roman Republic. In Papal Rome the same abominations have flowed from priestly celibacy, in connection with the corrupt and corrupting system of the confession, insomuch that all men who have examined the subject have been compelled to admire the amazing significance of the name divinely bestowed upon in both a literal and figurative sense, 'Babylon the Great, *The Mother of Harlots and Abominations of the Earth.*' Out of a thousand facts of a similar kind, let one only be adduced, vouched for by the distinguished Roman Catholic historian De Thou. When Pope Paul V. meditated the suppression of the licensed brothels in the 'holy city,' the Roman Senate pe-

titioned against his carrying his design into effect, on the ground that the existence of such places was the only means of *hindering the priests from seducing their wives and daughters!*"—*Two Babylons*, pp. 219, 220.

Hislop gives abundant evidence, that in the religion of the Babylonian messiah, the institution of monks and nuns existed from the earliest times. "In that system," he says, "there were monks and nuns in abundance. In Thibet and Japan, where the Chaldean system was early introduced, monasteries were early to be found, and with the same disastrous results to morals, as in Papal Rome." He quotes Mallet (vol. i, p. 141) as saying in substance that in Scandinavia, the priestesses of Freya, who were generally kings daughters, whose duty it was to watch the sacred fire, and who were bound to perpetual virginity, were just an order of nuns. He gives *Potter's Antiquities*, (vol. i, p. 369) as authority for the statement, that "In Athens, there are virgins maintained at public expense, who are strictly bound to a single life." In pagan Rome, the vestal virgins, who performed a like duty, occupied a similar position. Even in Peru, it is said that during the reign of the Incas, the same system prevailed, and showed so remarkable an analogy as to indicate that the vestals of Rome, the nuns of the Papacy, and the holy virgins of Peru, must have sprung from one common origin. Thus does Prescott refer to the Peruvian nunneries:

"Another singular analogy with Roman Catholic institutions is presented by the virgins of the sun . . . . These were young maidens dedicated to the service of the deity, who at a tender age were taken from their homes, and introduced into convents, . . . and cut off from all communication with the world even with their own families and friends."—(Prescott's *Peru*, vol. i, p. 103).

His further description of the nunneries shows that they exactly resemble those of the Papacy.

We will only mention here that the Papal priests, until more recent times, in nearly every respect resembled the common priests of the sun, or sun messiah. The shaving or clipping of the head, called the "tonsure," was practiced all

over the world wherever the Babylonian system extended. It was a symbol of the mutilation of the pagan messiah, which mutilation figured more than anything else in the Pagan mysteries, and of course could not be omitted by the Papal priests. As a circle was a symbol of the sun, there is no doubt that this circular tonsure of the pagan was also intended to identify the priest so clipped or shaved with the sun. This is the express reason that the Chinese shave their heads in this circular manner—that they may thereby signify to what god they belong. So, that the Papal priests might not come behind in anything that is pagan, they had to adopt this custom also.

It is easily seen that all this bodily extenuation, all this enforced restraint, baptisms, before faith could be exercised, etc., etc., are only works by which one was supposed to obtain righteousness, or be reckoned as righteous, and the marvelous thing about it all is that the practices so universally seen on every hand today in the Papal system were universally seen in ancient times in the pagan system.

RELIC WORSHIP.

If there is one rite in the Papal church that is more idolatrous and Babylonian in character than another, it is the worship of relics, or fragments of the departed saints and martyrs, especially those of the latter.

In the fourth century the worship of relics became universal throughout popedom, and no church could be properly dedicated without depositing a bone of some saint on the altar.

"So general has the notion become that a church could not be consecrated without relics, that it was decreed by a council at Constantinople, that the altars under which no relics were found, should be demolished."

"The same necessity of relics to be deposited in the altars of Romish churches in order to their due consecration, is contended far

down to the present day. No matter how minute the particle of holy dust of the saint to whom the church is to be dedicated—a tooth, a toe-nail, a hair, a drop of blood, or a preserved tear from the eye;—anything will do, so that it has been christened, or declared genuine by his infallible holiness, the pope. Upon the arrival of the duly authenticated relic, it is borne in solemn procession by priests in their robes to the altar in which it is to be deposited."—Dowling's *History of Romanism*, Book ii, Chap v, par. 29.

After some time the people began to present their petitions and desires to the saints whose relics they were supposed to possess, and to other saints as well. The reason for this is clearly seen from the following words of Dowling:

"The opinion of the efficacy of the intercession of those who had died a martyr's death, was now united with belief that it was possible to communicate with them directly; a belief founded partly on the popular heathen notion that departed souls always lingered around the bodies they once inhabited." (Ibid., Book ii, Chap. v, paragraph 30). This, according to the same historian, set in motion a wild and enthusiastic search 'for legs, arms, skulls and jaw-bones, some of which were Pagan, and some not human; and the knavery of the Greeks found a rich prey in the credulity of the Latin relic hunters.' "

Let us now remember the dismemberment of Osiris, and how the fourteen pieces of his body were sent to the different cities as an object lesson to those who should follow his example, and we have the only thing which could be, and is, the foundation of relic worship. Egyptian tradition has it that Isis immediately set about to recover the fragments of her husband's body, and that wherever she found a part, it was buried. This is the reason that so many sepulchers of Osiris are found in Egypt. She succeeded in finding all but one part, for which she instituted a solemn festival—the weeping for Tammuz. Now as it is said by Hislop "when the worship of one dead man was once set up, it paved the way for the deification of numerous others," we can see that the worship of relics as set up in the Papal church is only the con-

tinuation of the Satanic system inaugurated in Babylon in the mystic temples of the sun in honor of the Pagan messiah, who was Nimrod.

And in all this can be seen to what the doctrine of the immortality of the soul will lead. Take that delusion out of the way and where can be the prayers for the dead, the worship of relics, the deifying of dead men, etc.? It had its origin in Eden and its originator was Satan, and it was preached in these words, "Ye shall not surely die. . . . In the day ye eat thereof, . . . ye shall be as gods." So wherever the false religion is seen, there that doctrine will be manifested. It is the one only associate of the worship of the sun, and until the day of Satan's destruction will these two features be characteristic of his worship.

PURGATORY AND PRAYERS FOR THE DEAD.

Wherever there is a purgatory, there reasonably follows, prayers for the dead, because purgatory is supposed to be a place where those not qualified on account of sin to enter heaven, are subjected to a long and painful purgation from evil until they are permitted to rise little by little, higher and higher, and finally they be freed from its flames.

To say the least, this belief existed exactly, accompanied by the same practice in Pagan lands, in the Pagan church, as it does in the Papal church. The same extortions from the friends of the deceased, the same merchandise of their tender feelings, was made a source of revenue by the Pagan priests as by the Papal. It needs no evidence to prove that such a belief exists in the church of Rome. But the reader would perhaps feel more certain if evidence were given that such existed among the Pagans.

That it was the teaching of the Greek philosopher, Plato, is evident from the quotation given from him in a previous chapter of this book. His words

are in another writing as follows: "Those wro are judged *some* must first proceed to a subterranean place of judgment, where they shall sustain the punishment they deserve, while others shall pass their time in a manner becoming the life they have lived in a human shape." (Plato, *Phaedrus*, p. 249, A. B.)

"From all quarters of the Pagan worlds comes testimony of a purgatory and prayers for the dead." In Tartary "the Gurjumi or prayers for the dead are very expensive." (*Asiatic Journal*, vol. xviii, p. 143.) In India, "donations of cattle, land, gold, silver, and other things, should be made by the man himself at the approach of death," or "if he be weak, by another under his name." (*Asiatic Researches*, vol. ii, p. 239, 240.) In Egypt

"the priests induced the people to spend large sums on the celebration of funeral rites; and many who had barely sufficient to obtain the necessaries of life, were anxious to save something for the expenses of their death. . . . For numerous demands were made upon the estate of the deceased for the celebration of prayer, and other services of the soul." (Wilkinson, Vol. ii, p. 94).

This last writer quoted further, states that the principal funeral ceremonies were conducted by the grade of priests who wore the leopard's skins, and consisted of a sacrifice similar to those offered in the temples vowed for the deceased to one or more gods, as Osiris, Anubis, and others; and prayers "continued to be offered at intervals *as long as the family paid for their performance.*" Where then, does the Papacy get its idea of purgatory, and prayers for the dead? Surely not from the Bible, for it says of man,

"his breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Ps. 146: 4. Again: "For to him that is joined to all the living there is hope, for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything; neither have they any more a reward; for the memory of them is forgotten: also their love, and hatred, and their envy is now perished. Neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 4-6.

If this does not condemn purgatory, or a punishment in an intermediate state, prayers for the dead, and relic worship, what does? There is no doubt but that this language was penned in view of the prevailing heathen doctrine, and the delusion that the dead were not really dead, but continued to live, and had more or less to do with things done under the sun, or on the earth; and that there was hope through the purgation, or purgatory, after death, even for the sinner. But the divine Word would inform us that for the living only is there hope, that is, if he is not rescued from sin while living, there is no hope after death. If your prayers, teaching, and example, have not led the living to the path of right, your prayers after his death are hopeless, helpless, and vain. But while there is life there is hope, so much so that even there is more hope for the lowest, vilest sinner, while living, than for the most mighty king after death. Consequently the expression: "A living dog is better than a dead lion." While Satan has led the world by the delusion that the dead do not die, but continue to live, yet the humblest, most unpretending, conscientious believer in the Bible, by a simple faith in these few words is fortified as by a wall that reaches to heaven, against this spiritualistic delusion of Satan. Thus it is, that God's instructions are so plain that the world is without excuse for its error. People are so prone to look upon the Word of God as a certain kind of holy mystery, and are ever seeking after the hidden meaning, and are overlooking the simple truth that is plainly expressed.

THE SACRIFICE OF THE MASS.

In this connection, we shall condense the language of Hislop in his *Two Babylonians*, (p. 156-159) where he gives at length the meaning and origin of the "unbloody sacrifice" of the Papal religion.

We have already noticed that the Pagan messiah was regarded by his votaries with no small degree of dread; while his mother was looked upon as one who ever stood ready to soothe his passions and stand as mediator between the supplicant and her divine son. Consequently all the sacrifices in her honor were of a bloodless nature, while those of her son were the sacrifices which typified his own sacrifice in blood, or the spilling of his own blood for man. More than this, Hislop holds forth the idea that he was regarded as having a thirst for blood. In nearly all the legends relating to his death, he is said to have died that he might get revenge upon his enemies. And why not? For we now know that in this Pagan messiah there is a *corruption* of every attribute of Christ.

In the Revelation, chapter 19, verses 13-15, we find these words, "and he was clothed with a vesture dipped in blood: and his name is called the Word of God. . . . And out of his mouth goeth a sharp sword that with it he should smite the nations. . . . And he treadeth the winepress of the fierceness and wrath of Almighty God." Now when we understand that this is a prophecy of the final execution of Satan and his emissaries, it really has no semblance of the idea connected with the Pagan god, yet it gives opportunity to fix up a parallel. But, no such idea can be held in connection with the mother of either.

The Pagan mother is said to have a great abhorrance of blood, and was represented as of benign and gentle character. Accordingly in Babylon she bore the name of Mylitta (Herodotus, lib. 1, chap. 199) that is *Mediatrix*—Mylitta is from Melitz, *a mediator*. In accordance with this she was also called Aphrodite, that is, "the wrath subduer." This wrath subduer was the mother of the seed, which was the spiritual life of mankind, and in this two-fold significance was represented as that spiritual bread of life, by an ear of corn. So this virgin mother is represented as the mother of corn. In this is an

analogy with the manna in the wilderness, which also had its two-fold meaning, for they "did all eat of the same spiritual meat; and did all drink of that same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10; 3, 4. So, Ceres who to the profane was known as the "mother of corn," was to the initiated, the mother of "the son." And now, the reader will be prepared to understand the full significance of the representation in the celestial sphere of "the virgin with the ear of wheat in her hand," which was just another symbol of the child, "the seed" in the mother's arms.

This "corn" or "seed of the woman" was the sun divinity incarnate; and according to the sacred oracle of the great goddess of Egypt: "No mortal hath lifted my veil. The fruit which I have brought forth is the sun." Now we can see how that this sun divinity, as the "bread of God" could be represented by a round wafer, which would at once identify him with the sun, and as the bread of life. Hurd is quoted as describing the Romish altar embellishments on which is the consecrated wafer, as follows: "A plate of silver, in the form of the sun, is fixed opposite to the *sacrament* on the altar, which, with the light of the tapers makes a most brilliant appearance."

The sacrament wafer was small, thin and round, and on its roundness the church of Rome lays much stress. John Knox says, in regard to the wafer god, "If, in making the *roundness* the ring be broken, then must another of his fellow cakes receive that honor of being made a god."

We will give the exact language of Hislop as he quotes from others, which shows at once whence comes this wafer-god.

"What was this brilliant 'sun' to do there on the altar over against the '*sacrament*' or round wafer? In Egypt, the *disk* of the sun was represented in the temples, and the sovereign and his wife and children, were represented as adoring it. Near the small town of Baba in Upper Egypt, there still exists in a grotto, a representation of a sacrifice to the sun, where two priests are seen worshipping the sun's image. In the great Babylonian temple, the golden image of

the sun was exhibited for the worship of the Babylonians. In the temple of Cuzco, in Peru, the disk of the sun was fixed up in flaming gold upon the wall that all who entered might bow down before it. The Palonians of Thrace were sun-worshippers; and in their worship they adored an image of the sun in the form of a disk on the top of a long pole. In the worship of Baal, as practiced by the idolatrous Israelites in the days of their apostacy, the worship of the sun's image was equally observed. . . . Although the god whom Isis or Ceres brought forth, and who *offered to her* under the symbol of the wafer or thin round cake, as the 'bread of life,' was in reality the fierce scorching sun of terrible Moloch, yet in that offering all his terror is veiled and everything repulsive is cast into the shade. In the appointed symbol he is offered to the benignant mother, who tempers mercy with judgment, and to whom all spiritual blessings are ultimately referred; and blessed by that mother, and he is given back to be feasted upon, as the staff of life, as the nourishment of her worshipper's soul. Thus the mother was held up as the favorite divinity; and thus, also, for an entirely similar reason, does the Madonna of Rome, entirely eclipse her son as the 'mother of grace and mercy.'" *Two Babylons*, pp. 162, 164.

THE SIGN OF THE CROSS.

Why does the cross form such a conspicuous part in the Papal worship? When the worshippers enter this church they make the sign of the cross, when they kneel, they do the same; and when they leave, come, go to bed, sit down to eat, in fact almost every detail of life is preceded by this short ceremony. The priests have crosses on their clothes, hang them about their necks, and wherever you look it is manifested. Hislop says:

"That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic Tau of the Chaldeans and Egyptians—the true original of the letter T—the initial of the name Tammuz—which in Hebrew, radically the same as ancient Chaldee, as found on coins, is the same in shape as the cross of Christ. That mystic Tau was marked in baptism on the foreheads of those initiated in the mysteries, and was used in every variety of way as the most sacred symbol."—*Two Babylons*, p. 198.

Testimony from Turtullian, Stevens, Layard, Wilkinson, Crabb's *Mythology*, Morris and Prescott, proves that the cross was used in every conceivable way in all Pagan

lands, as a symbol of their god. Often a circle was placed on the top, and sometimes entirely surrounded the cross which was to identify it with the worship of the sun.

The fable of Constantine's famous cross has been exploded so often and completely that we will not endeavor to speak of it here further than to say that Turtullian, one of the early Fathers of the Catholic Church, shows that the cross-bar was long before found on the *vexillium*, the Roman Pagan standard that carried the flag. (*Apologeticus Adv. Centes*, cap. 16, vol. i, p. 368, 369.)

THE ORIGIN OF THE SOVEREIGN PONTIFF, PETER'S KEYS, PETER'S CHAIR, THE ANATHEMA AND THE PAPAL MITRE.

We will now consider who the sovereign pontiff of Rome really is. He *claims* to be the vicar of Jesus Christ, the successor of St. Peter. As Christ has left no commission for any such officer on earth, or anywhere else for that matter, and as Peter was never placed in a position of such lofty pretentions, and therefore could never have a successor to any such office,—who do the popes really succeed? Now as we have seen that the Papal system is only a continuation of the Babylonian system, and that in the worship of that system, there was always a high priest who represented the god for whom he officiated; and as we have seen too, that later Pagan emperors followed the example of Nimrod, the *first* emperor, and were the high priests themselves; so we can conclude that, as the pope of Rome thirsts for, and has succeeded in obtaining, supreme rule over the powers of the earth, and as he stands at the head of that Babylonian system, he too must be the high priest or representative of that god of Babylon, the Pagan messiah, or Tammuz, who was Nimrod the first deified dead man.

"The College of Cardinals with the pope at its head, is just the counterpart of the Pagan College of Pontiffs with its Pontifex Maximus, or 'Sovereign Pontiff,' which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon."

The famous keys of St. Peter are just the keys of Janus and Cybele; and it is a noteworthy fact that the pope never claimed to be the successor of St. Peter, nor did Rome seem to need a successor to him, until he was said to have possessed the keys divinely bestowed upon Peter.

It is quite certain that Peter never even visited Rome. There is but one writer that makes the claim that he did, and the story connected with it so fabulous and miraculous, that it is not given credence by historians. This writer claims that when Peter visited Rome, finding Simon Magnus there, the apostle challenged him to give proof of his miraculous power, whereupon the sorcerer flew up into the air, and Peter brought him down in such haste that his legs were broken. It is strange however that inquirers have never been able to tell how it was that Peter should be associated with the church of Rome from the fourth century onward.

In the fourth century there was a bitter strife between Constantinople and Rome for the ecclesiastical supremacy. As the seat of empire had been removed from Rome to Constantinople, of course the bishop of Constantinople desired to be chief pontiff. But the bishops of Rome did not intend to let the power slip from the holy city; so every pretext for their aggrandizement was seized upon. It was during this bitter strife for supremacy that the Roman bishop conceived the idea of being the successor of Peter, which, he claimed was by divine appointment.

While it is certain that the apostalic Peter was never in Rome, it is evident that there *was* a Peter there who occupied the highest place in the Pagan priesthood. He was the interpreter of the hidden mysteries of Janus and Cybele. The name *Peter* in the Chaldean mysteries, however, did not signify the name of an individual so much as it did his office as interpreter. There was a book called Petr-Roma, or the "book of the grand interpreter." Out

of this book were read to the candidates, the secrets of the mysteries.

As this priest held the knowledge of the secrets of Janus and Cybele, and through him were the secrets unfolded, he was said to possess the keys to those gods. And as those gods had the power to close the doors of heaven this Peter, who had the key to these mysteries, of course had the keys of heaven, and this power was symbolized also by literal keys.

What a grand opportunity for the bishop of Rome to use this, and apply it to the saying of Christ to the disciple Peter, "I will give unto thee the keys of the kingdom of heaven!" Then by occupying the place of Peter, the interpreter, with his keys, the bishop would be a magnate to the Pagans who viewed him in the same light as Peter the oracle of Rome; while to the already apostatized Christians he would be looked upon as indeed the successor of Peter the apostle. So by the mere jingle of words and the jumbling of Christianity and Paganism, the two were reconciled, and the pope stood vindicated as at once the oracle of Janus and Cybele to the Pagans, and the successor of St. Peter to the Christians. Now as "Ye cannot serve God and mammon," which one is the pope with his celebrated keys, serving? Oh! What a power has been wielded, what a strength manifested in the doctrine built upon this Pagan superstition. The anathema and interdict (which is the closing of the doors of heaven against an individual) have stricken terror many times to king and prince. Yea, it has presumed to close the doors of heaven against whole provinces, until the disobedient sovereign should repent and bow to the pope's dictum.

According to Ovid's *Fasti*, lib. i, pp. 117-125, Janus in the Pagan superstitions, possessed the gates of heaven, and all the power in heaven and earth was vested in him. Therefore when the pope claims infallibility, and to have the power to depose kings and enthrone others in their places; when he claims to be able to shut heaven

against man, it is only acting in the capacity of the Pagan messiah, Janus.

The very chair which the pope used for his pontificial seat was supposed to be the chair of this same Peter (the apostle) and was set up as an object of worship; and a festival dedicated to its honor, until in 1662, when it was being cleaned for the occasion, the twelve labors of Hercules unluckily appear in it. Authority for this statement in Bower's *History of the Popes,* (vol. i, p. 7.) This incident somehow was made quite public, and of course revealed at once the Pagan nature of the chair, and it had to be set aside.

In regard to Peter's chair, Rome seemed to be rather unfortunate. Hislop gives Lady Morgan's *Italy,* (vol. iii, p. 81) for a statement which proves that the next chair adopted was equally destined to expose the bare-faced impostures of the Papacy. He says,

"The next appears to have been purloined from the Musselmans; for when the French soldiers under General Bonaparte took possession of Rome in 1795, they found on the back of it in Arabic, this well known sentence of the Koran, 'There is no God but God, and Mohamet is His prophet.'"

By comparing a note from Begg's *Handbook of Popery,* (p. 25,) which is a graphic description of the way in



which the pope is carried in his chair to St. Peter's Church, with an extract from Wilkinson, (vol. iv, p. 285, 286) on

the manner of conducting the pontiff of Egypt to *his* temple, we find that the one is the exact counterpart of the other.

Hislop goes into detail to prove that the pope's mitre is just the mitre of Dagon, the Babylonian fish-god, which was none other than Nimrod, as the incarnation of Noah, the man of the water. We might take the opportunity here to make clear to the reader how Nimrod came to be identified with Noah, and how the Pagan gods were worshipped as Nimrod and Noah. This can be easily accounted for by the perpetuation of the lie "Ye shall not surely die," in the doctrine of Metemphychosis, which is the never-dying of the soul, but the passing of it from one person to another. So as Nimrod was to be the father of the gods he had to be in some way identified with the father of the race. Consequently Dagon, the fish-god of Babylon, was just Nimrod in this light as the man who passed through the sea. With this characteristic in view, he is represented as half man and half fish, his turban running up in such a way as to form the jaws of a fish. "No one," says Hislop, who examines his mitre and compares it with the Pope's as given in Elliott's *Horae,* can doubt for a moment that from that and no other source has the pontifical mitre been derived."



Now what more shall we say? Shall the reader be wearied longer by a consideration of idol processions, the clothing of idols, wax candle processions, the rosary, the "sacred heart," and various other details which bear, too plainly to need comment, the stamp of idolatry? No, we will pass them by.

While it would seem that any unprejudiced mind would cry: "Enough!" at what has already been said, yet

the half has not been told. The apostle says that the day of Christ should not come "except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thes. 2:3.

CHAPTER XIV.

THE UNIVERSAL SIGN OF THE FALSE RELIGION.

Another institution of the Papacy, that of Sunday sacredness, we will consider last, but not as least. While we say that it is an institution of the Papacy, we really mean that it is the Christianizing by the Papacy of the principal *Pagan* holiday, or rather the attempt to do it. Nothing that is Pagan can be Christianized, only in form, except the Pagans themselves, who are not exempt from conversion.

The institution now before us is that of the *sun-day*, or the day dedicated by the Pagans to the honor of the invincible sun-god. On this Pagan institution Hislop is as silent as though he had not known of the existence of Sunday. If there was a single individual who gathered *all* the religions of antiquity under his scrutiny, it was Hislop. No one has so successfully laid bare the harmony between Paganism and the Papacy as he. He saw that great truth, and brought all the evidences that were available in his day to bear upon it, and the consideration of that feature in this volume is, with a slight exception, a synopsis of his efforts. Then why, it will be asked, did he not consider the Pagan institution of Sunday? It is just because he felt that his own dear Church of England, and all the so-called Protestant denominations, had so far cut loose from the Papacy and the delusions of Satan, that they were, speaking in general, in the fold of Christ; and as he himself and his beloved church, and the world at large, were the observers of Sunday, it in all probability never once occured to him that *it* also was a Pagan institution; and that there was as little Bible authority for its observance as for prayers for the dead, purgatory, etc. But as all the light never comes to one man, we will be satisfied with

the great work that he has done toward lifting the veil that shadowed that abominable "mystery of iniquity." I feel that he was an instrument in the hands of God for his work. But as we shall see that light on the truth concerning the Sabbath was just beginning to beam forth in his day, a movement which in the providence of God was to shake the very powers of darkness, we will excuse him for the oversight, and say that he has done enough.

We have seen that the Bible recognizes the worship of the sun as the opposing form of worship to that of the worship of Jehovah, and stood as the supreme abomination in his sight. And from our study of the Pagan worship, we see that the *sun* is there set forth as the supreme god—that *it* was pre-eminently the "creature" that was adored rather than the Creator.

It was in Pagan Rome however that the worship of the sun reached the pinnacle of its height. There Paganism was more manifestly the worship of the sun than in any other place perhaps. Furthermore we do not have to depend upon traditions, legends and hieroglyphics, for our information, because it reached the height of its glory in the last few centuries before, and the first few centuries of, the Christian era.

The greatest and most magnificent temple that ever was built on the earth, except that built by Solomon, was erected by Antonius Pius in honor of the visible shining sun.

The intrigue and murder by which Elagabalus attained to the throne of Rome as emperor, and the manner in which he honored the sun and identified himself with it by taking its name and becoming its high priest, is a sample of the wild superstition that existed in Rome in those days.

His name was Bassianus before he was emperor; and he held the position of high priest of the sun in the temple of Emesa, where there was a considerable body of troops stationed who frequented the temple for worship. Bassianus was the grandson of Julia Maesa who was the sister in law of Caracalla, the Roman emperor who was murder-

ed by Macrinus. Macrinus, who then became emperor, exiled Julia and she went to Emesa where her grandson was the sun priest. The soldiers who worshipped at the shrine there, saw a likeness to the murdered emperor in the person of the young priest, and Julia by the free distribution of money, deepened this impression. As it was not a thing uncommon in those days for the soldiers to create an emperor by force on almost any pretext, seemingly often for sport and diversion, they accordingly, May 16, 218, B. C., declared Bassianus emperor of Rome. He immediately asserted his hereditary right to the office because of his relationship to Caracalla, and the fight was on. He defeated the forces sent against him and his power daily grew. Macrinus was slain in battle, so the way was cleared for Bassianus to be enthroned.

As he had been a priest of the sun, he knew full well how to act his part in the most awe inspiring manner. The name under which the sun was worshiped at Emesa where he was priest, was Elegabalus. Therefore he immediately assumed that name, and is generally denominated thus in history.

When he went to Rome the black conical stone which was a symbol of the functions of the sun was taken with him. Gibbon, in describing the event of his entry into Rome, says:

"In a solemn procession through the streets of Rome, the way was strewn with gold dust, and the black stone, set in precious gems, was placed on a chariot drawn by six milk-white horses richly caparisoned. The pious emperor held the reins, and supported by his ministers, moved slowly backward, that he might perpetually enjoy the felicity of the divine presence. In a magnificent temple raised on the Palatine mount, the sacrifices of the god Elegabalus (the sun) were celebrated with every circumstance of cost and solemnity. The richest wines, the most extraordinary victims, and the rarest aromatics, were profusely consumed on his altar. Around the altar a chorus of Syrian damsels performed their lascivious dances to the sound of barbarian music."—*Decline and Fall of the Roman Empire*, chap. vi, par. 23).

All the lascivious rites of sun-worship were indulged in by Elegabalus, all the laws of nature and decency were

violated. A vestal virgin was torn from her retreat to feed his passions. He was followed by a long train of concubines, and wife succeeded wife. As emperor, he was by virtue of that office, high priest of the sun. "It was openly asserted that the worship of the sun under his name of Elegabalus was to supercede all other worship." (Millman's *History of Christianity*, book ii, chap. viii, par. 22.)

The sun was the patron of all in Rome. Warriors attributed the great success of the Romans to their sun-god. The spoils of war were lavishly expended in the decoration of its temples. Emperors seemed to vie with one another in their bestowal of rich gifts to the sun temples. In fact it was sun-worship purely, openly and avowedly, on all sides. But why was it that Rome went wild at this time in its worship of the sun? Because on that field, in that territory, by that people, was it to be perpetuated in its new dress. Oh, how hard it would be for that people to forget their devotions to the sun! Right there was to be the principal battle field on which the contests between Christianity and Paganism were to be fought. Satan well knew that the time for Christ's mission as the Messiah was near at hand; so he must enthuse his votaries with renewed ardor, and his sun-worship must be carried to a high pitch. Satan knew that Rome was to be the center of his earthly power, so *there* it was that he must train and equip his forces.

We shall now consider the question as to whether Sunday as a religious institution is, or is not, Pagan. There will be but few testimonies adduced, but they are clear, and to the point, and the very best of authority.

Webster thus defines the word:

"Sunday; so-called because this day was anciently dedicated to the sun or to its worship. The first day of the week; the Christian Sabbath; a day consecrated to rest from secular employments, and to religious worship: the Lord's day."

Worcester, in his large dictionary, defines it with almost the identical words of Webster.

It must be remembered that Webster is not an interpreter of Scripture, but he is simply giving an accurate definition of the word as it is considered and used the world over. He tells us that it is the Lord's day. So, the world considers it, but that does not make it the Bible truth. He tells us that it is a day consecrated to rest from secular employment, and religious worship, and in this he tells the exact truth, but that does not make it the Bible truth. This is not true just because Webster says so, but because it is so. He says it is called Sunday because this day was anciently dedicated to the sun. This also is the truth, because it is historically true; that is the way he understands it, because all the information he can get on the subject tells him that it is so.

The reason that we analyze Webster's definition is because we have seen persons take Webster as authority that the Sabbath was changed from the seventh to the first day of the week. But he is just simply giving the history of Sunday as it really is: First, it was a day dedicated to the sun; afterwards it was made the Christian Sabbath (that is, by man) and consecrated by man as a day of rest, and is universally called by man the Lord's day. But there is nothing in it that makes it Bible truth. Webster says then, that Sunday was "anciently dedicated to the sun."

Verstegan says:

"The most ancient Germans, being Pagans, and having appropriated the first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday, and appropriated the next day unto it unto the moon, whereof it yet retaineth with us the name of Monday; they ordained the next day to these most heavenly planets to the particular adoration of their great reputed god, Tuisco, whereof we do yet retain in our language the name of Tuesday." (Verstegan's *Antiquities*, p. 10, London, 1628).

The same author, speaking of the idols of the Anglo-Saxons, says:

"Of these (gods) though they had many, yet seven among the rest they especially appropriated into the seven days of the week. . . .

Unto the day dedicated unto the special adoration of the idol of the sun, they gave the name Sunday, as much as to say sun's day, or the day of the sun." (Ibid. p. 68).

Jennings says:

"The day which the heathens in general consecrated to the worship and honor of their chief god, the sun, according to our computation, was the first day of the week."—Jennings' *Jewish Antiquities*, Book 3, Chap. 1.

Mark, it was a day of worship. Morer in his *Dialogues on the Lord's Day*, p. 22, says:

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshipped the sun, and as a standing memorial of their veneration, dedicated this day to him."

(Note the words *worship* and *veneration.*)

The following in Schaff-Herzog Encyclopedia is to the point:

"Sunday (*Dies Solis* of the Roman Calendar; 'day of the sun,' because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The 'sun' of Latin adoration they interpreted as the 'Sun of Righteousness,' then it follows with the statement: 'No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."

Note that it was a day of *Latin adoration.*)

The *North British Review*, an English magazine, investigated the origin of Sunday sacredness with the idea of producing an apology for the adoption of Sunday keeping in the Christian churches, and the verdict brought in by their investigators was: that Sunday is "the wild solar holiday of all Pagan times." Vol. 18, p. 409. (Note that it was a *holiday.*)

Now, is the Papal church responsible for *its* continuation also? And, if so, on what grounds? Ah, if you will just recall how that the birthday of Tammuz, or Nimrod—

December 25th—was made the birthday of Christ, and how the birth of St. John, (Joannus) was made an occasion for adopting the Pagan festival of Oannus; and how the statement of Christ to Peter that to him was given the keys of heaven, was made an occasion to adopt the keys of Janus and Cybele; how the cross or mystic Tau of Tammuz, was made the cross of Christ; then it will be understood how Sunday, the day dedicated to the Pagan sun-god could be associated with Sunday, the first day of the week upon which Christ arose from the dead. And this is just exactly what was done by the Papacy.

She makes the boldest possible claim that the change from Saturday the Seventh day of the week, to Sunday, the First day, was made by her. Much literature can be produced where the Roman Catholics chide and challenge the protestants for not following their professed guide—the Bible—by keeping the seventh day instead of following the Catholic Church, the sole authority for Sunday sacredness.

Cardinal Gibbons, the foremost Catholic of America, has written a book in which he attempts to vindicate the doctrines and practices of the Catholic church. It is said the book has the widest circulation of any book in America except the Bible. On pages 111, 112, he says: "But you may read the Bible from Genesis to Revelations, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

In their *Doctrinal Catechism,* page 174, we find the following:

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Again in *Abridgement of Christian Doctrine,* a Catholic text book, we find the foregoing bold claim strengthened:

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

In these last quotations from Catholic books, we find it declared that there is not a single line in Scripture for Sunday keeping, but that the Bible sanctifies Saturday keeping, that it is a change for which there is no Scriptural authority, a change which protestants allow of and thus fondly contradict themselves.

In a letter from Cardinal Gibbons to Mr. John R. Ashley of Rock Hall, Md., we read:

CARDINAL'S RESIDENCE

Baltimore, Md., Feb. 25, 1892.

John R. Ashley, Esq., Dear Sir: In answer to your first question, directed by the cardinal to reply to your letter, I will say:

1. Who changed the Sabbath?
   Answer—The holy Catholic church.
2. Are Protestants following the Bible or the holy Catholic church in keeping Sunday?
   Answer—The Protestants are following the custom introduced by the holy Catholic church.
3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

The early reformers understood full well that it was a boasted claim of the Papacy that they did this very thing. The *Angsburg Confession,* art. 28, reads:

"They allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing the Sabbath day. Great, they say, is the power and authority of the church, since it dispensed with one of the ten commandments."

This matter involves a principle laid down by Paul that applies here. He says in his Roman letter "Whatsoever is not of faith is sin." Again: "So then faith cometh by hearing, and hearing by the word of God." Rom. 14: 23 and 10: 18.

We would learn from Paul then, that in religious matters if we cannot have faith in a doctrine or practice it is sin, and then we learn that faith comes by hearing the word of God. In other words, if the word of God does not speak in a matter, we cannot exercise faith therein. Further, it would seem to teach that the moment we step aside from what God's word says, we are on dangerous ground to the extent of sinning.

In this matter of keeping Sunday contrary to the Ten Commandments without scriptural authority, on what grounds are we standing? Wherein is it sin?

In order to point out clearly wherein it is sin and the dangerous ground upon which we are standing in Sunday keeping, especially when we have opportunity to *know* what the Bible really *does* teach, we will give one more quotation that not only reveals on whose ground we are standing, but puts the cap-sheaf on the argument that the Roman Catholic church changed the day and knowingly adopted thereby a relic of pagan sun worship. In the *Catholic World* (Easter number for March, 1894), in an article entitled *Paschale Gandium,* by William L. Gildea, D.D., we read the following:

"The church took the Pagan philosophy, and made it the buckler of faith against the heathen. She took the Pagan Roman pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the Pagan Sunday, made it the Christian Sunday. She took the Pagan Easter, made it the feast we celebrate during this season.

"Sunday and Easter day are, if we consider their derivation, much the same. In truth, all Sundays are Sundays only because they are a weekly, partial recurrence of Easter day. The Pagan Sunday was in a manner an unconscious preparation for Easter day. The sun was a foremost god with heathendom. Balder the Beautiful, the White Hod, the old Scandinavians called him. The sun has wor-

shippers at this hour in Persia and other lands. 'Some of you,' says Carlile, 'may remember that fancy of Plato's. A man is kept in some dark, underground cave from childhood to maturity; then suddenly is carried to the upper airs. For the first time he sees the sun shining in its splendor overhead. He must fall down, says Plato, and adore it.' There is, in truth, something royal, kingly, about the sun, making it a fit emblem of Jesus, the sun of Justice. Hence the church in these countries would seem to have said 'keep that old pagan name, it shall remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus: The sun is a fitting emblem of Jesus. The fathers often compared Jesus to the sun; as they compared Mary to the moon, the beautiful moon, the beautiful Mary shedding her mild, beneficent light on the darkness and night of this world—not light of her own, no Catholic says this, but light reflected from the sun Jesus."

Then after taking paragraph after paragraph in adoring the beneficence of the sun, he adds: "No wonder, then, that the church sanctions that old pagan Saxon word Sunday as the sign of the Lord's day."

In this article, written by a Catholic writer, in a Catholic magazine, in our own day, the whole truth is clearly set forth, that the church knowingly took over the pagan Sunday, the pagan Easter, and justifies all the wild extravagance of the "Fathers" in their confusion of pagan ideas and deities with Christian truths and the Christian God.

Then, in keeping Sunday, we step off the Bible ground of truth, and step on pagan grounds, and as paganism is the religion of Babylon, then we find ourselves to the extent of Sunday keeping, at least, in Babylon. And inasmuch as God has said that He gave the Sabbath to be a *sign* that they might know that He is God, and inasmuch as we know it is one of the studied plans of Satan to compel people of the earth to bow down to *his* mandates and thus do honor to *him* as God; therefore, it attaches a tremendous significance to the Sabbath and makes it a hinge upon which the controversy between Christ and Satan really swings, as far as loyalty to either is expressed in our religious practices.

A statement of the Rev. Edward T. Hiscox, D.D., (author of the *Baptist Manual*) will be of interest here. He says.

"To me it seems unaccountable that Jesus during three years' intercourse with His disciples, giving them instruction as to His Kingdom, constantly coming in contact with the Sabbath question, often discussing it in some of its aspects, freeing it from its false glosses and teaching its true nature and purpose, never alluded to the transference of the day. Also that during the forty days of his resurrection life, no such thing was intimated. . . . . Of course I quite well know that Sunday did come into early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun-god, when adopted and sanctified by the papal apostacy, and bequeathed as a sacred legacy to protestantism. There was and is a commandment to 'keep the Sabbath day,' but the Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—*From an address before a Baptist ministers' meeting in New York City, reported in the Examiner, Nov. 16, 1893.*

CHAPTER XV.

THE OBJECT OF PROPHECY.

As it is certain that it is for the purpose of saving man from the power of Satan that God gave us His written Word, in it then will be found the most accurate description of that agent of evil, and the clue as to his doings, and basis of operations.

It is evident also that if we will understand the full development of this particular power we must search the prophetic portion of the Bible, because the mystery of iniquity which had begun to work in Paul's day, he said should be fully revealed. And as this power of evil, or "man of sin" was to work with ever-increasing energy, we might expect to see its most marked development *after* the days of the apostles.

We will find as we examine the prophetic Word that it accurately gives us the history of the world over twenty-five hundred years before all the events became history. By comparing the prophecy of the Bible with the history of the world, it will be seen that it even goes into detail more than one would imagine. Before the prophetic Word the skeptic must be silent. It, above all things, places the world in an inexcusable position before God. God says by the mouth of Isaiah: "I have even from the beginning declared it to thee, before it came to pass I showed it to thee; lest thou shouldst say, mine Idol hath done them, and my graven image, and my molten image hath commanded them." Isa. 48: 5.

Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

Prophetic events stand as way-marks on the journey toward the end, and by their fulfillment from time to time, we are enabled to ascertain just how near we are to it. We will illustrate the office of prophecy by supposing that I am among the first to land on American soil. I find an Indian who tells me of a vastly superior location to that of the New England coast. He tells me of a land in the west, on another coast, of beautiful sunsets, model climate, beautiful scenery and luscious fruits. All that I have in the world as evidence that such a country exists is just his word. Finally the rigors of the New England climate become disagreeable to me, and I see nothing desirable about my location. I begin to make inquiries about this better country.

When I express my desire to go, I find my friend anxious to give me all the necessary information, telling me that he will go with me because he has trod the road before, and can insure me a safe journey. He first gives instructions as to the necessary equipments, without which I could not travel. He tells me that I must cut loose from every New England home tie, or I may want to return. He tells me that the way is rough and rocky, but when the goal is once reached I will be amply repaid.

I start with him. Now what is it that will keep my courage up and instill faith and confidence in this wonderful promise? It is simply this: Before we started he told me that we would cross a mountain system; after about a thousand miles of more or less undulating country, we would come to a mighty river which would equal anything I had ever seen; after this we would travel through a timber land for about three hundred miles when we would come to a level expanse of prairie continuing several hundred miles. Abruptly, right on the border of this prairie would appear one of the greatest mountain systems in the world. He then tells me that we shall pass deep canyons, lofty mountain peaks, and beautiful waterfalls; then a desert country; another mountain range; after which we would descend into the long looked-for

land. Do you not see that there could be nothing which would so firmly fix my confidence in my guide, as the beholding of every mark just as it had been previously pictured?

Likewise God has foretold the principal events that should occur in the world's history that it might establish beyond doubt the divine origin of His word. And as we near the end, the signs which he has previously described come thick and fast, confidence is established in His word, which gives us faith and courage to press on to the mark of our high calling. It gives us faith to leave all this world behind, knowing that the better world is near to be realized.

CHAPTER XVI.

THE PROPHECY OF DANIEL II.

In order to study the unfolding of events as foretold by Jehovah, we will begin with the book of Daniel and very briefly notice the points there foretold that we may be able with absolute certainty to realize just where we are in this world's history, and may know what to expect. As it is not the purpose of this work to give a detailed interpretation of prophecy, we will just consider enough to make the general point under consideration clear. The thing that we will notice in particular in this prophecy of Daniel is that which reveals this one supreme anti-Christian power, and establish confidence in God's word, and make it clear where we are living in the stream of time.

In the 17th chapter of Jeremiah, the Lord told the children of Israel that if they would observe the Sabbath strictly, cease to carry burdens in and out of the city, he would make their city and nation to flourish; that there should enter into its gates kings and princes, sitting upon the throne of David, and riding in chariots. In the 25th chapter of the same book, the Lord tells them that because of their failure to do this, he would send the king of Babylon against them to utterly destroy them, and that he should make them an astonishment, and an hissing; and they should serve the king of Babylon seventy years. Furthermore he said that after the seventy years were accomplished, he would punish the king of Babylon and his nation, and make it a perpetual desolation. Jer. 25: 8-12.

In the book of Daniel we have an account of the fulfillment of this prophecy. We read: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and beseiged it. And the Lord gave Jehoiakim king of Judah into his hand."

Dan. 1: 1, 2. Then Daniel proceeds to tell how the king of Babylon took all the vessels and treasures of gold that were in the house of the Lord at Jerusalem, and carried them to Babylon, and there placed them in the house of his own god.

Daniel continues to state that the master of the eunuchs was commanded by the Babylonian king to select certain of the children of Israel, of the royal blood, in whom there was no blemish and who were well favored, and cunning in knowledge, skillful in wisdom, and understanding science, and such as were fitted to stand in the presence of the king, that they might learn the tongue of the Chaldeans. Among those selected were Daniel, Hananiah, Mishael and Azariah.

In the account we find that Daniel and his companions were true servants of the Lord, so they purposed not to be defiled by the food set before them by the king, but chose rather a simple diet of nutritious pulse (seed products). The result was that at the end of their course of training they were said to be ten times wiser than all the wise men in the king's realm.

The Lord designed to do through these four servants what all Israel had failed to do; and that was to reveal the power of God, and lay bare the vanity and imposture of the Babylonian system. The realm of Babylon was full of men known as magicians, astrologers, and sorcerers, who were known in general as the "wise men." They claimed to have a knowledge above that of the common people, and to deal principally with the supernatural, and to divine future events by various means. The astrologers expanded on the practice of Nimrod of studying the stars, and interpreted their movements to indicate certain approaching events. Others, especially the sorcerers, held direct communion with the spirit world, and claimed to be in converse with the dead. This no doubt was a continuation of the practice first indulged in by Semiramis.

But the test or divine powers of all these men came, when Nebuchadnezzar dreamed a dream, and straightway

forgot what it was. But it so impressed him that he could not be content until it was brought back to his remembrance. It troubled him so that it is said "his sleep brake from him." He commanded all his wise men to come and make known the dream and its interpretation. They came in and stood before him, and flatteringly said, "O king, live forever: tell thy servants the dream, and we will show the interpretation." The king answered: "The thing is gone from me: if ye will not make known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill."

If those wise men really held communion with their gods the king's request was not unreasonable; but they made an acknowledgement which at once exposed the fraud of their system. They said, "There is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

The king then commanded that all the wise men be destroyed, and they came for Daniel. Daniel had not been called by the king, so the whole thing was a surprise to him. He therefore requested that time be given him and he would make known the king's matter. The time was granted and straightway Daniel and his companions sought the Lord in prayer, and obtained the required wisdom. Then he presented himself before the king, and true to Christian principle he did not exalt himself—an action which was just the contrary of the principal passion of Satan, and characteristic of the oppulent sect of wise men. Hear his words: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

From this language it is evident that the thoughts of the king's heart was to know what the future of his kingdom would be—whether or not he was building an empire destined to stand forever. He had ever seen his nation gaining power, and now under his own hand it had at last

conquered the world. No doubt these were the thoughts of his heart; and at this juncture of the world's history God would make known to the greatest of earth's kings that his destiny was in the hands of the living God, and that he and his kingdom and his gods were in His power. Furthermore He would have every person in the Babylonian realm know the difference between the God of Daniel and the gods of the Chaldeans. So when the so-called wise men had been compelled to slink away in shame and ignominy, the true servant of God stood alone in the presence of the king not only to interpret his dream, but as a rebuke to the imposters of Babylon.

Daniel now tells the king his dream and interpretation as follows:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron, and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry



DANIEL INTERPFETS THE DREAM.

clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. Then King Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel set in the gate of the king."—Dan. 2: 31-49.

Here in a few brief verses we have the history of the world from over 600 years before Christ to the end of time. Shall we notice the way-marks?

In this prophecy are brought to view the four universal kingdoms of earth, from Daniel's day to the end of time. The kingdom of Nebuchadnezzar was the one symbolized by the head of gold, therefore it must be the first. This serves as a key to unlock the remainder of the prophecy. Daniel told the king that another kingdom (by the word kingdom we know that kingdoms are meant instead of kings) should arise inferior to his.

All we have to ascertain is what kingdom succeeded Babylon or Nebuchadnezzar's kingdom and we will know what kingdom was symbolized by the breast and arms of silver. True to the prophecy, the Babylonian kingdom soon gave way to another. This it did after a twenty years' war with the Medes and Persians, which ended in the downfall of the Babylonian empire in 538 B. C.

We will notice the prophecy of Jer. 25: 12. The Lord says, "I will punish the king of Babylon . . . . and

will make it a perpetual desolation." Had the Lord's hand not been in the siege of Babylon all the efforts of Cyrus would have been in vain. Military engineers would no doubt pronounce it a strong fortress against the weapons of warfare even today. Tons and tons of shot from our most modern cannon might concentrate for days, and hardly make a breach in that wall three hundred and fifty feet high by nearly a hundred feet thick.

Mines would have been of no avail there for the wall of Babylon was surrounded by a moat or ditch, of equal cubic capacity with the wall itself, and well might the Babylonians stand on the wall and laugh at any attempt to break through with the implements of war *then* in use. But God's hand was in that seige and Cyrus was destined to win. Nearly one hundred and seventy-five years before the destruction of Babylon, God had called its conqueror by name, and said that He would open the gate before him. Here is the prophecy:

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45: 1, 2.

It is said that Cyrus took the city by stratagem, but it is highly evident that there was an unseen power which cast the drunken spell over the doomed city. Cyrus undertook the herculean task of turning the waters of the Euphrates, which ran through Babylon, from their channel, above the city. He ascertained the date of an annual feast in Babylon, probably that of Tammuz, when the inhabitants gave themselves up to drunkenness and reveling; so he determined upon this time to turn the river from its bed and march his army into the city by the way of its channel. But on each bank of the river, there was a wall of almost equal strength to that surrounding the city. Therefore, had it not been for some unknown cause that the gates which closed the openings which pierced those walls

were left open on that night, the army of Cyrus would have marched in at one river gate, and out at the other and left the city unharmed. But the gates were left open, and the army of Cyrus marched up the river bed, and in at the open river gates, and to the very palace of the king before they were discovered. They slew the king, Belshazzar, and that very night the head of gold gave place to the arms of silver, B. C. 538, and just as the prophecy had declared, Babylon became a perpetual desolation. (See Isa. 13).

The Medes and Persians were then on the throne, and must be the power symbolized by the breast and arms of silver. But the prophecy declares that a third kingdom of brass should rule over the earth. The Persian empire ruled the civilized world but a little over two hundred years. In the year 331 B. C., it was destined to come to an end, and Grecia came upon the stage of action, and ruled as the one power until 168 B. C., when the fourth and last universal empire took the helm of the world.

Daniel says of the fourth kingdom that it should be strong as iron; and that it would break in pieces and bruise; and subdue all things. The historian Gibbon, in his *Decline and Fall of the Roman Empire,* uses unconsciously the very figure of the prophecy. He says:

"The arms of the republic sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome." . . . . "The empire of the Romans filled the world and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal, and it was impossible to fly."

This condition was not to continue, for the prophecy declares that "whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided . . . and as the toes and feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken."

This is exactly the history of the Roman empire in the years between 356 and 476. The disruption of the Roman empire took place after Rome had conquered the world, and had become rich in gold and increased in goods by the plunder of nations. A state of political corruption and general debauchery and dissipation, brought about an effeminate and weakened condition of the empire, while at the same time the barbarian tribes of the north of Europe were increasing in numbers and vitality. Being naturally fierce and warlike they were destined to bring ruin to the Roman monarchy. Tribe after tribe of these barbarians poured down over the empire, and it was not in the power of the Romans to stem the tide.

They saw one after another of these tribes conquer and settle portions of their territory until after a long struggle, between the years 356 and 476 A. D., the Roman empire was occupied by ten distinct nations, the names of which are as follows: The Alemanni, Franks, Vandals, Visigoths, Suevi, Heruli, Ostrogoths, Lombards, Burgundians, and Anglo-Saxons. Many of these names can be recognized in the great nations of western Europe today.

We will now leave the reader to decide whether or not the ten toes are meant to symbolize the division into ten parts of the fourth kingdom; but it seems to come so natural and easy, that it would be difficult to apply it in any other way. Some of the greatest warriors on earth have tried to unite those kingdoms but have failed. Charlemagne tried it but did not succeed. It was also the one grand aim of Napoleon, but was never realized.

For years after this division of the Roman empire it was the dream of warrior, king and statesman, to reunite it. When they found that this was unavailable, it was tried in another way. It was hoped that a bond of union might be brought about by an intermarriage system. It was tried, insomuch that the Queen of Denmark was said at one time to be the mother of Europe. But the prophecy foresaw all this. It said that the nations shall be divided and that they should *not* cleave one to another, though

"they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

According to the prophecy Rome was to be the last universal empire, and so it was. It was to remain in its divided state until the end of the world, for it says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

We have been over fourteen hundred years in the days of those kings, and the God of heaven has not yet set up his kingdom. Consequently if we had no other waymarks the road might now be considered doubtful. But the Word of God does not leave the anxious inquirer in darkness as to where he is in the journey toward the heavenly kingdom.

The interpretation of the dream of Nebuchadnezzar is but one of eight prominent lines of prophecy which cover practically the same ground; but are evidently given that additional characteristics may be brought out. The question naturally arises, what does God's prophecy say took place during the fourteen hundred years since the division of Rome? We will study another line of prophecy where history is further revealed; for the Lord says He has *multiplied* visions and given similitudes (symbols) by the ministry of the prophets. Hos. 12: 10.

CHAPTER XVII.

THE PROPHECY OF DANIEL VII.

We will now pass to the seventh chapter of Daniel where a dream is given to Daniel himself. Here the nations of the world are not represented by the different parts of an image, but by wild and ravenous beasts. An image was presented to the vision of the Babylonian king because he was an idolater, and God designed that the dream should be such that it would greatly impress him as having some important meaning. But to Daniel, God chose to symbolize the nations of the earth so as to show in what estimation *He* holds them. As the nations of earth have been in reality beasts of prey, and animated with a passion for blood and destruction, the symbolizing of them by beasts of a ferocious nature is very appropriate.



"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof

were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself



on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads;



and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Dan. 7: 2-8.



In verses 9 to 14, the scene of the judgment is given to Daniel, and it will be noticed that the "little horn," which had eyes like the eyes of a man, and spoke great

words, is called in verse 11 "the beast," and he beheld until it was given to the burning flame.

Daniel would now know the truth of all this, so an angel is asked, and the interpretation of the dream is given as follows: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Verses 17, 18. Here Daniel is given a brief explanation of the meaning of the four beasts, also the judgment scene. But he is not satisfied, so the narrative proceeds with his further inquiries and the answer received.

"I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them; and he shall be diverse from the first, and shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart. Dan. 7: 19-28.

Let us now notice briefly the application of the symbols of this chapter, and see if the Lord has not been good

indeed in revealing to us things to come. We will see if he has not more clearly than ever defined the great distinguishing waymarks along the path of earth's history.

As the prophecy of chapter II. declared that there were but four kingdoms to arise, we would not expect this one to say that four more, or different ones should exist. And as Babylon was the first one, or the head of gold, we *would* not expect any to be mentioned that was earlier than it. So we must conclude that the four great kingdoms represented by the four beasts are the same as those represented by the four divisions of the image. Therefore the first beast symbolizes Babylon. If the fourth beast was the fourth kingdom (verse 23) the first must have been the first kingdom.

Let us notice first, however, some rules necessary to observe in the interpretation of prophecy. It must be taken literally unless there exists good reason for supposing it to be figurative; and all that is figurative must be interpreted by that which is literal. We cannot imagine that literal wind blowing upon the sea would bring forth literal beasts, so then the language of this prophecy must be highly figurative.

Winds mean strife and commotion among the people of earth. See Jer. 25:32-33 and Zech. 7:14. Waters, or sea, *when used figuratively*, denote peoples, nations, and tongues, Rev. 17: 15; Isa. 8: 7-8. Kingdoms are often figuratively represented as beasts, and power is generally symbolized by a horn: thus Christ is spoken of as the horn of our salvation. There are other figures used which will be spoken of later in another connection.

Now with the field fairly open before us, we will understand the statement: "the four winds of heaven strove upon the great sea, and four beasts came up from the sea diverse one from another," to mean that as a result of the great strife, wars, and political commotion among the people of earth, four great universal empires arose successively, each differing in character from the other.

The lion beast evidently symbolizes Babylon. Its eagle wings denote the rapidity with which Babylon extended its conquests under Nebuchadnezzar. When this vision was given, a change had taken place; its wings had been plucked; it no longer flew upon its prey. Its bold spirit was gone, and a weak and timorous heart of a man was given to it, as was seen in the pusilanimous Belshazzer, who, in fear, shut himself up in Babylon; and with whom the kingdom came to an end B. C. 538.

The bear is a fitting symbol of the two nations, the Medes and Persians, who conquered Babylon. The bear raising itself up on one side represents the Medes, who first took the most active part in the campaign. The three ribs in the mouth of it represent the three principal powers devoured by the Medes and Persians, which were Egypt, Assyria and Babylon. The saying to it Arise and devour much flesh, must denote its warlike career in which it conquered the world.

If the lion symbolizes Babylon, and the bear Medo-Persia, then the third, or leopard beast must represent the third universal kingdom, Greece.

If the wings of the lion denote swiftness of movement, the four wings of the leopard must denote still greater rapidity, and in this respect exactly corresponds to the exploits of Alexander, the great Grecian warrior. He is said to have had no equal in the rapidity with which he moved his army. The four heads accurately symbolize the dividing of the empire of Greece into the four divisions after the death of Alexander, among his four leading generals, Cassander, Lysimachus, Ptolemy, and Seleucus.

The fourth beast must correspond with the fourth division of the image of Nebuchadnezzar, and therefore must symbolize the Roman empire, described by Gibbon as having such universal power. By comparing the characteristics of the legs of iron with those of the fourth beast, they will be found to describe the same power exactly. Furthermore, the legs of iron were finally seen to be in a divided con-

dition; and as the ten toes were of the same material as the feet, must have symbolized the dividing of that nation into ten parts. In exact harmony with this, Daniel saw ten horns on the head of this fourth beast, which can symbolize nothing else than the ten kingdoms mentioned in the previous chapter that arose on the ruins of the once mighty Roman Empire.

CHAPTER XVIII.

THE LITTLE HORN AND ITS MEANING.

The feature in this prophecy that is of more importance than any other, is that little horn that came up among the ten that had eyes like the eyes of a man, and a mouth speaking great things; whose look was more stout than his fellows, and plucked up three of the ten horns.

The angel Gabriel pointed out six characteristics of this horn by which it can be easily identified. The six characteristics are as follows: 1st, the little horn came up after the ten were established. 2nd, it subdued three of them. 3rd, it spake great words against the most high. 4th, it wore out the saints of the most high. 5th, it was to think to change times and laws. 6th, it was to hold sway for a definite time called a time times and half a time.

We know that the fourth beast is Rome, and the ten horns are the above named powers into which Rome was divided between the years 356 and 476 A. D. But what can be the meaning of the little horn that has these six remarkable and definite characteristics?

When we call to mind the history of the nations of earth, we can find none that satisfactorily fulfils even one of the specifications. It is not the prerogative of nations to think to change God's laws, nor to wear out God's people, nor speak against God. And, the specified time can not be applied to the continuance of any nation. Nearly all these specifications can apply to a religious power only. It brings to view a power that is antagonistic to god in a very pronounced degree.

After carefully considering all the evidence that can be brought to bear on the matter, we feel free to apply the



THE LITTLE HORN—SYMBOL OF THE PAPACY.

prophecy of the little horn to the ecclesiastical power of the Papacy—the Roman Catholic church. The only possible way of proving our position is to take the six specifications of the prophecy and compare them with the characteristics of the Papacy and see if they can be identified in her.

Did the Papacy subdue three of the ten kingdoms into which Rome was divided? And did she reach a dominant position in the earth after the ten had established themselves? Yes these, and all the specifications were met in the Papacy as the following brief historical evidence will show.

In the early part of the fourth century there arose what is known as "Arianism," so called after its founder Arius, parish priest of the oldest and principal church of Alexandria. The only difference between his doctrine, and orthodox Catholicism, was a slight disagreement in opinion as to the relation of Christ and the Father. His doctrine however grew in such favor and caused such a disturbance in Christendom that a council was called by Constantine in 325, A. D., to settle the matter. Arianism was condemned, but not so easily disposed of. It proved to be the principal hindrance to the growth of the power of the Roman bishops.

When the ten kingdoms were fully established on Roman territory all but *three* were Catholic, and those three held to the much despised doctrine of Arianism. And the worst of it all was, that the Heruli, the most powerful of the three, with their bold king Odoacer, occupied Italy, the very center of the Papal authority. And what was still more unendurable was that the very elections of the Papal officials, even of the popes themselves, were dictated by Odoacer.

"When on the death of Pope Simplicius, A. D. 438, the clergy and people had assembled for election of a new pope, suddenly Basilius, lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the pope should be undertaken without him, in the name of the king declared

all that had been done null and void, and ordered the election to be begun anew."—*Thoughts on Daniel and the Revelation*, Uriah Smith, old edition, pp. 154, 155.

Such was the way in which the Papacy was tormented by the Arians in Italy, while in Africa they were greatly discomfited by the Vandal Arian nation; also by the Ostrogoths, a powerful Arian tribe in Moesia and Pannonia. While the Catholics were persecuted in these three provinces by the Arians, the Arians were cruelly dealt with in the other seven by the Catholics. The Roman emperor at Constantinople and some of the kings now settled on the Roman domain were strong Catholic sympathizers. Consequently these forces all combining in intrigue and war, were not long in removing the thorn from the side of the Papacy, i.e. these three Arian powers.

It will be well to state here that the seat of Roman government was transferred from Rome to Constantinople in 333 A. D., and though soon after, between the years 356 and 483, the disruption of the empire took place, there was still a pretense made at maintaining a common head at Constantinople, the capital of the Eastern Empire. It was during the reign of the emperors Zeno and Justinian, that the intrigues and wars took place for the purpose of uprooting the three Arian horns (powers) which stood as a hindrance to the Papacy.

While Zeno, a friend of the pope, was emperor of the East at Constantinople, Theoderic, king of the Arian Ostrogoths, being also on friendly terms with Zeno, wrote him stating that it was impossible to restrain his Goths on the impoverished district of Pannonia, and asked advice as to what to do. Here was an opportunity to make one enemy of the Papacy consume another. Zeno directed him against Odoacer, the Arian king in Italy. At the end of a three years' war, one of the Arian horns, the Heruli, was plucked up to the great exultation of the Papacy. This war ended in 493 A. D., but when closed it found one Arian power, the Heruli, dethroned and another, the Goths, enthroned in its stead on Italian territory. Thus

things were made no better for the pope. He could not yet realize his dream of spiritual supremacy. But nearer and nearer did he come to its realization.

Soon after the Gothic war, Justinian came to the throne of the East and cast his influence on the side of the Papacy. In 533 A. D. he issued that memorable letter which was to constitute the pope the head of all the churches. It recognized all previous privileges, and enlarged upon them. It made the pope the head of the universal church and the corrector of heretics. In fact when carried out it would place the pope on the throne of Spiritual Christendom as supreme dictator of the religious world. But could this be so in fact so long as there was opposition? No indeed. The two remaining Arian nations must be plucked up. Accordingly Justinian began at once his Gothic and Vandal wars. He sent Belisarius into Africa, and in one year the Arian Vandals were overthrown; plucked up as it were by the roots.

Procopius says, that the African war was undertaken for the relief of the Catholics. (*Ecclesiastical History,* book 4, chap. xvi.) It is true also that the army of Belisarius was hailed by the Catholics everywhere as their deliverer. Attention was then turned to the Goths in Italy, and after three years their annihilation as a power was effected as completely as was that of the Vandals. Thus the last opposition to the Papacy was plucked up, A. D. 538, and the pope found himself enthroned as the spiritual despot of the world.

In order to maintain this exalted position which characterized the popes' power for the next twelve hundred years, they claimed all the attributes of God. They assumed infallibility, which belongs only to God. They professed to open and shut heaven, and to forgive sins. They claimed to be higher than all the kings of the earth and they even went beyond God by professing to loose whole nations from their oath of allegiance to their kings, when such kings did not please them. Thus we see that *he spoke*

great words against the most High. After he had *plucked up* three *kings.* (kingdoms.)

Did he wear out the saints of the most High? If we should give a detailed account of the relentless persecutions by the Papacy of those who worshipped God according to their consciences, it would fill a volume larger than this one. Scott's *Church History* says:

"No computation can reach the number who have been put to death in different ways on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A *million* of poor Waldensees perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of Jesuits. The Duke of Alva boasted of having put to death in the Netherlands *thirty-six thousand* by the hand of the common executioner, during the space of a few years. The Inquisition destroyed by various tortures *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total number will never be known till the earth shall disclose her blood and no more cover her slain."

No more will be said on this as there are but few readers unfamiliar with the history of the Papal persecutions. The things which we would call the reader's attention to is the fact that it meets the requirement of the prophecy which was given over one thousand years before.

"He shall think to change times and laws." The Revised Version has it: "He shall think to change times and the law." The purpose of our search now is, the location of Satan's base of operations. We have already ascertained that he is a prince of the earth, and have found that his government is pre-eminently antagonistic to the government of God. We have seen too that there is but one opposing power to God, and that centers in Satan. We have noticed that his power is chiefly manifested in a huge system of false religion; and here we have that power spoken of, and described in verses 24 and 25. It is very natural to suppose that he will think to change the law of God; because in this way above every other will he show his authority above the authority of God.

In what respect then would we expect him to desire to abrogate the law of God? In a way to exalt his own form of worship most certainly. We would expect to see Satan's form of creature worship cropping right out. We would expect to see the GREAT TRUTH OF GOD, which is the truth of creation, completely covered up and in its place perfect freedom given for the worship of the great opposing system, which is creature worship. In exact harmony with this we see by a comparison of the law of God, with the ten commandments as found in the Catholic text books, a change of this very nature.

THE LAW OF GOD.

AS GIVEN BY JEHOVAH.	AS TAUGHT IN THE CATHOLIC CATECHISMS.
I.	I.
Thou shalt have no other Gods before me.	I am the Lord thy God: thou shalt not have strange gods before me.
II.	
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.	(*Omitted entirely*).
III.	II.
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.	Thou shalt not take the name of the Lord thy God in vain.

IV.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

(See Ex. 20: 3-17).

III.

Remember that thou keep holy the Sabbath day.

IV.

Honor thy father and thy mother.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not bear false witness against thy neighbor.

IX.

Thou shalt not covet thy neighbor's wife.

X.

Thou shalt not covet thy neighbor's goods.

(See Butler's *Catechism*, p. 28, Edition of 1877, pub. by Hoffman Bros., Milwaukee, Wis.)

It will be noticed that the second commandment is entirely taken out, thereby leaving absolutely nothing to condemn the idol worshipper. Only a glance is needed to convince the reader that a great mutilation of the law of God as spoken from Sinai, has taken place in the Catholic ranks; for thus is the moral law taught in their schools from their various catechisms.

But what has been done with the fourth commandment —the one that contains the great truth of God; the one which tells us for what reason the Sabbath was given—who the Creator is, and the story of creation; that tells of the blessing and hallowing of that particular day which was set apart as a memorial of the greatest of all truths? Ah, it is not there! It is hidden! Why? Because *it*, above all things else is the great "X-Ray" that exposes the lie of Satan, and makes known the truth of God.

But this is not all. If God has instituted a day characteristic of his worship, there must also emanate a law from the throne of Satan which bears the peculiar stamp of *his* worship. And as we now know that the worship of the sun is the characteristic worship of Satan, and that a day other than God's holy Sabbath was dedicated to its honor—that the Bible recognizes it as the one opposing system—so, we would expect not only to find license to indulge in creature worship, but also to see a place made for the recognition of the very kernel of that system.

In harmony with this they made the Sabbath commandment to read, "Remember that thou keep holy the Sabbath day," and then teach that Sunday, the first day of the week should be kept instead. Just as the Pagans looked upon their priests as the only ones who could interpret the mysteries, so, the Catholics look upon their priests as the interpreters of the Bible. The power of the church as vested in the popes is sufficient, they claim, to change the laws of Christ at will. Below is but three or four of many testimonials that might be given, which are to the point.

"The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury and uncleanness." (Pope Nicholas, Caus. 15, Ques. 6.) "The pope's will stands for reason. He can dispense above the law and of wrong makes right, by *correcting* and *changing laws.*" (Pope Nicholas, Dist. 96.)

"They (the Catholics) allege the Sabbath changed into Sunday the Lord's day, contrary to the decalogue, at it appears: Neither is there any example more boasted of than the changing of the Sabbath day. Great say they, is the power and authority of the church, since it dispensed with one of the ten commandments." (Augsburg *Confession*, art. 28.)

"It has reversed the fourth commandment doing away with the Sabbath of God's Word, and instituting Sunday as a holy day." (N. Summerbell, in *History of the Christians*, p. 418.)

Now we can see that the purpose of the Papacy in cutting out the fourth commandment was merely to give place for, and an excuse to exalt the "venerable day of the sun," "the wild solar holiday of all Pagan times." Of course it would not be consistent to print God's law in their catechisms and other text books, because if they did they would be compelled to contradict themselves; so they print it so that it can be construed just as the church sees fit.

So far we see that the Papacy admirably fulfills the specifications of the prophecy, and it is the only power that does. No other power has attempted to tamper with the laws of God. It would be senseless in the extreme to think that any other but the law of God is meant; because there are bodies of men elected or in some other way set apart in every nation, whose sole duty it is to look after the laws of their government, which laws are being changed every day. But it will be noticed that *this* Power deals strictly in opposition to the most High, and therefore it must be the law of the most High that it *thinks* to change. He can only *think* to change it because "All His commandments are sure. They stand fast forever." Ps. 111: 7-8.

One more specification must be considered. The prophecy says: "They shall be given into his hand until a time, and times and the dividing of time." This evidently means that the saints of the most High, and the laws of the most High, and a general high handed career, should be given over to this power for the indicated length of time.

We have seen that the year 538 marked the beginning of the time when the Papacy obtained full control. Now how long according to the prophecy would it be before it would be pulled down from its lofty position? In prophetic language, a day stands for a year, Ezek. 4:5; Num. 14:34; and a time is a literal year of three hundred sixty days. When Daniel told Nebuchadnezzar that he should eat grass like an ox until seven times should pass over him, he meant that he should be banished from his throne seven years and have no certain dwelling place, which, it is said by Josephus, the Jewish historian, was literally fulfilled. Also the marginal reading of Dan. 11:13 identifies times with years.

The ordinary Jewish year which must be used for a basis of reckoning contained three hundred and sixty days. A time then, or one year, would be three hundred and sixty days; times, not less than two years or a plural of year, would be at least seven hundred twenty; and the dividing of time, a half year, one hundred eighty days, which altogether totals twelve hundred sixty prophetic days or literal years. Do we find any event in history in the year 1798, just twelve hundred sixty years from 538 A. D., which would indicate that the power of the Papacy had been broken? We certainly do. In that exact year the French general Berthier, entered Rome, proclaimed it a republic, and took the pope prisoner, leaving the Papal church without a head for the space of nearly two years. The humiliated pope died in exile, and his office was filled by another soon after, but the power of the Papacy was broken never again to resume its former position in the world's religion and politics. But that it was to continue

as a marked factor in earth's affairs is seen in Dan. 7:21, 22, 26.

Now we have every requirement of the prophecy fully met in the Papacy: it plucked up three powers in order that it might sit supreme on the spiritual throne of Christendom; it would be impossible to speak more blasphemously against God, than it has done; it has above all others persecuted and worn out the saints of God; it is the only power that has presumed to abrogate the law of God by effectual decrees, and enforcing them by anathemas; and furthermore, it fulfilled the specified time as predicted by the prophecy, and arose at the correct time, which was to be after the dividing of Rome into ten kingdoms.

And now, dear reader, we have in this line of propecy accounted for one thousand three hundred fifteen years more than we had definitely pointed out to us in the dream of Nebuchadnezzar. We know that we are living in the divided state of the last power there symbolized. In this prophecy we are carried to the time of the end. Not to the end itself, but to the time when the dominion is taken away from this huge religious world power, which as it will appear later, is the beginning of what is know in the Bible as the time of the end.

In the angel's description to Daniel of the little horn is a vision of the tremendous efforts of Satan to establish his government. We see a prophetic view of the world for a period of twelve hundred sixty years, domineered over by his power; and during this dominion of the Papacy we can see the very nature of Satan stand forth in all its hideousness. To understand this, all that we have to do is to recall the history of the dark ages when the Papacy, a professedly Christian church, ruled supreme. To the Papacy belongs the invention of the order of Jesuits, and the terrible Inquisition, the history of which is one unbroken record of torture and death. As the power of the church increased, the darkness deepened. The minds of the people were turned from Christ their true and only Mediator to the priest and pope. Christians were forced to yield their

consciences and obey Pagan ceremonies, or wear away their lives in dungeons or perish at the stake. Satan had determined to marshall *all* under his banner.

To make complete work he must plunge the people of earth into the deepest possible darkness. As the Scriptures were the one only medium through which light shone, and the light which most clearly revealed the devices of Satan, and exposed his false doctrine, they must, if possible, be buried beyond the scrutiny of the masses. Accordingly the people were forbidden to read the Bible, and its circulation was prohibited, and moreover unprincipled priests and prelates interpreted the inspired Word to sustain their pretentions. Thus the pope came to be almost universally acknowledged as the vice-regent of God on earth, and in this way fulfilled without a shadow of a doubt the description of "the man of sin" spoken of by Paul, who was to sit "in the temple of God showing himself that *he* is God." II.Thess.2:4.

All this history of the Papacy is in exact accordance with the very nature and purpose of Satan. When the law of God is suppressed, self rises and sin reigns. During the twelve hundred sixty years of papal supremacy, the law of God was trampled in the dust, while the man of sin exalted himself. In order that sin might reign uninterruptedly, the Word of God must be put down, and especially must the law, the preeminent revealer of sin, be so obscured as to hide its true nature. In accordance with this the Papacy suppressed the Word of God and issued for the study of its devotees, text books which were the teaching of the supposed infallible church, with its own construction placed upon the divine Word, and the law.

Of course in order to maintain its deception and conceal its Pagan nature, it must effect a reverance for the Scriptures and maintain the name of Christian; and then set about to construe the Scriptures and law in a way which would permit, yea, enforce every Pagan ceremony. For instance the Sabbath commandment is made to read, "Remember that thou keep holy the Sabbath day," and

there it ends, and with all authority construed to mean Sunday, the first day of the week, observed because of the Lord's resurrection. If the veil were only lifted we would see that Sunday is called the Sabbath in order that the Pagan venerable day of the sun might be exalted instead of the Sabbath of Jehovah. For this reason does he think to change the laws of the most High, and wear out the saints of the most High, that he might force them under his banner.

Is there not something in this subject worthy of our most profound consideration? Then let us go on, thanking our God that he has not only given us a glimpse of Satan's terrible work, but the curtain is raised and he is laid bare. The prophecy is fulfilled—"the man of sin" is revealed. Soon we shall behold him with our eyes and say: "Is this the man that made the earth to tremble? that did shake kingdoms?" Isa. 14:16.

CHAPTER XIX.

THE ADOPTION OF SUN DAY BY THE CHRISTIAN CHURCH.

The adoption of the venerable day of the sun by the Catholic church is an extremely interesting, and to the truth seeker an important chapter in church history.

Paul in his instructions to the churches furnishes the basis from which to consider the question. In writing to the church of Thessolonica concerning the second coming of Christ he said: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." II. Thess. 2:3. Continuing, he said, "The mystery of iniquity doth already work." Verse 7. Mark it: Paul said there would be *a falling away,* and the mystery of iniquity doth already work. The influences that would be brought to bear to effect the "falling away" were already working in Paul's day.

The nature of this influence is set forth in the language of Paul during his last visit to the churches. In a very touching manner he exhorts the overseers to feed the flock that had been purchased by the blood of Christ, and his reasons for such exhortations are set forth as follows: "For I know this, that after my departing shall grievous wolves enter among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

The fulfillment of this prophecy of Paul, is the history of the contamination of the first, and at first, pure Roman Christian church, by the bringing over into it, not only the Sun's day, but nearly every other Pagan abomination.

This diabolical plot was consumated by what is known as the church fathers. Those church fathers were once pagan philosophers, and when they adopted the Christian belief did so only nominally. And in reality when they

came into the Christian church they brought their pagan notions and superstitions with them. This would not have been the case perhaps had they not been philosophers, hence men of influence in the pagan system before; but as it was, they at once began to teach and write on their new-found faith, and began at once to effect in their new belief an accommodation between the Christian theology and the pagan philosophy.

There were about a dozen of them, and their writings are extant today in regularly bound volumes and are called the *Writings of the Fathers.* Principal among them are Barnabas, Ignatius, Irenaeus, Justin Martyr, Clement of Alexandria, Tertullian and Origen. Different documents are extant such as the *Teaching of the Apostles* and *Apostolic Constitutions,* which seem to be a miscellaneous collection from the early writers of the church.

These early Fathers are quoted a great deal to prove that Sunday was early adopted as a day of worship, *all of which is true.* In fact, it must be true or we could not make the claim, and prove by facts that it was those very church fathers that originated the pretext for the adoption of Sunday as a sacred day among the Christians. Testimony could just as easily be produced from the *Writings of the Fathers* to prove the Christians early began all of the very practices we see today in the Catholic church. In fact they are the very instruments by which the Pagan rites were perpetuated. That is why Schaff-Herzog Encyclopedia says the writings of Tertullian form the "foundation of the Latin (Catholic) theology." That is why Dr. Adam Clark says, "There is not a heresy that has disgraced the Romish church, that may not challenge them as its abettors." Comment on Prov. 8.

Even to this day the Bible in the Catholic church is interpreted by the Bishops *according to the Fathers.* And these Fathers are the source of the Catholic tradition, and tradition is held by them as more sacred and safe than the Bible. They liken the Bible and tradition to two divine streams flowing from Paradise. They say:

"Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two *Tradition* is to us more clear and safe." (*Catholic Belief*, by Rev. Joseph Faa Di Bruno, D.D., American edition, p. 45.)

Of course every time there is a chance to choose between them they take tradition instead of the Bible, and that they take it instead of the Bible is clear from the testimony of the fathers themselves. Tertullian, after speaking of a number of practices of the early Christians, says: "If for these and other such rules, you insist upon having positive Scripture injunction, you will find none."

True to the principle laid down by Tertullian, we see the Catholic church following. In *Faith of Our Fathers* by Cardinal Gibbons, p. 111, 112, we read:

"Now the Scriptures alone do not contain all the truth which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day we never sanctify."

These words of Tertullian and Gibbons reveal to the close observer much more than the authors would want to convey to the honest masses. According to Cardinal Gibbons' application of his theory he should not have said the scriptures do not contain all that is necessary for the Christian, but that "the scriptures teach incorrectely, and are subversive of necessary truths for the Christian." He declares the Christian is "obliged" to sanctify Sunday. Yet he says the Bible sanctifies Saturday and not Sunday. He also says that the scriptures do not contain truths which the Christian is "bound" to believe, and, in spite of such declarations, that not only is the Bible insufficient but incorrect, and that they have completely set it aside and

substituted something else, Cardinal Gibbons in the very next paragraph warns his reader not to conclude that the Catholic church is an enemy of the Bible, and emphasizes his words with "Good God," "God forbid," etc. But his eloquent denunciation of any such charge that might be heaped up will never blind the eyes of the thoughtful reader of his teaching.

THE FACTS IN THE CASE.

The facts in the case reveal that those early church Fathers imposed so many religious notions upon the church that it was not long until they had filled the Christian church with almost every pagan abomination. Search their writings and we find they teach not only that Sunday should be kept; and was kept as a sacred day; but they taught purgatory, the sign of the cross, prayers for the dead, Apostolic succession, Good Friday, Christmas, Easter, invocation of the dead, relic worship, etc., etc. Dr. Killen says of their effect on the early church:

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies of which neither Paul nor Peter ever heard *crept silently into use*, and claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles, which would have been altogether unintelligible, began to be named apostalic." —Preface to "Ancient Church." (italics ours).

This, of course, was the pagan Sunday's opportunity to *creep in silently* and just so it crept in. It was not in a day that the change from Saturday to Sunday took place. It was one of the "rites" of which Dr. Killen speaks that *crept silently into use.*

It seems soon after the departing of apostles the *grievous wolves* in the form of the church fathers came in with their *perverse things* just as Paul said he *knew* they would. They were the false teachers Peter spoke of when

he he said, "There shall be false teachers among you who privily shall bring in damable heresies."

While we hear nothing in the scriptures about the honoring of the resurrection, crucifixion, ascension, etc., by the keeping of a day, yet when the Fathers came in and began to teach and write, we hear of worshipping on all these days.

Mosheim says: "It is also probable that Friday, the day of Christ's crucifixion was early distinguished by particular honors from the other days of the week." Eccl. Hist., cent. 1, part. 2, chap. 4. Note to Sec. 4.

Of the second century he says, "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion." Id. cent. 2, part 2, chap. 1, sec. 12.

Dr. Peter Heylyn says of those who chose Sunday: "Because our Savior rose from the dead, so, chose they Friday as another, by reason of our Savior's passion; and Wednesday on which he had been betrayed, the Saturday, or ancient Sabbath, being the meanwhile retained in the Eastern churches." *Hist. of the Sabbath,* part 2, chap. 1, sec. 12.

Thus testimony might be given almost without end to show that those early teachers seized upon every event in the life of Christ as a pretext to introduce some rite or devotion. And it is very evident that since the pagan system was specially designed as a counterfeit to the true it would not be a difficult matter to find something in the true religion of Jehovah that would be made an excuse for the introduction of some pagan rite, and during the time of, and by means of the Fathers' teaching, this very work was done.

Schaff says of Justin Martyr: "He is the first of the church Fathers to bring classical scholarship and Platonic philosophy in contact with the Christian theology." Vol. 1, sec. 122 of his church history.

Mosheim speaks of Clement of Alexandria thus:

"Indeed he may be placed at the head of those who devoted themselves to the cultivation of philosophy with an ardor that knew no

bounds, and were so blind and misguided as to engage in the hopeless attempt of producing an accommodation between the principles of philosophic science and those of the Christian religion. He expressly tells us in his '*Stromata*,' that he would not hand down Christian truth pure and unmixed, but, 'associated with or rather veiled by, and shrouded under the percepts of philosophy.' For according to him, the rudiments or seeds of celestial wisdom communicated by Christ to the world, lay hid in the philosophy of the Greeks, after the same manner as the esculent part of a nut lies concealed within a shell . . . . . that the essence of the Greek philosophy was sound, wholesome, and salutary, in fact, perfectly consonant with the Christian religion."

Following his account of Neo-Platonism, Mosheim says:

"This new species of philosophy, imprudently adopted by Origen and other Christians, did immense harm to Christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Savior not a few things, of which not a word can be found in the Holy Scriptures."

Just think! Such men as *that* moulding Christianity! And just such men did give the mould to Christianity and presented to us just what we see in the Roman Catholic church. No wonder the age that followed is denominated the dark age.

But as we have already stated, the Sunday was not at once placed entirely in the forefront. The Sabbath of Jehovah was not so easily blotted from the minds of the honest of heart. So, abundant testimony from the Fathers, as well as a mass of testimony from the historians of all kinds, might be produced to show the Seventh day of the week was kept even more sacredly for a time than any other day, and a very remarkable fact is that none of the Fathers ever attempt to base Sunday sacredness on divine command, or apostotical example, while many of them produce direct scriptural reasons for observing the Sabbath.

So we hear Heylyn say: "The Lord's day found it no small matter to obtain the victory." *Hist. Sab.*, part 2, ch. 2.

Gibbon, in speaking of how the Brittons of Wales were long able to maintain their ground against this favorite

project of the Roman church, even so late as the sixth century, says: they "obstinately resisted the imperious mandates of the Roman pontiffs."

CAN IT BE SAID THE POPE CHANGED THE DAY?

Until the beginning of the fourth century, Sunday had been sustained by no legal enactment. But sentiment had been growing in its favor.

Gibbon thus places upon record the motives of these men and the result of their action:

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals." *Decline and Fall of the Roman Empire*, chap. 28.

When Constantine embraced Christianity, he at once placed himself at the head of the church, called councils and presided over them; issued religious edicts, and being emperor of Rome and taking such an active part in religious affairs, he began to bestow favors and powers in the hands of the Bishop of Rome.

Sylvester was Bishop of Rome at the same time Constantine was emperor, and with him, it seems, began the time when the Roman bishops realized their dreams of being the chief of bishops.

During the occupancy of Sylvester the Council of Arles bestowed upon the bishopric of Rome the distinction of notifying all the churches of the proper time to celebrate Easter. And in 325 A. D., the general Council of Nice recognized the Bishop of Rome the first Bishop of the Empire. The Council of Sardica made the Bishop of Rome the source of appeal. A little later they were given authority to try other bishops, and still a little later were exempted from all civil jurisdiction, and by the time Siricus was bishop, he had the power to issue decre-

tals. He convened a council in Rome which decreed that "no one should presume to ordain a bishop without the knowledge of the apostolic see." (Bishop of Rome.)

None of the bishops ever let any power or authority slip from him, but instead every one added to that which his predecessor had acquired. The decrees of Leo were published as divine inspiration, which was but a step to infallibility.

Constantine conferred by imperial decree power upon the bishops permitting them to pass judgment when litigants preferred appealing to them, and that their judgment was as binding as if pronounced by the emperor himself. (Sozomen *Eccl. Hist.*) Even as early as the Council of Arles, by special canon the bishops were charged to take oversight over the civil magistrates within their respective sees, and if the magistrates acted inconsistently with their Christian duties were to be turned out of the churches. Neander, *History of Christian Religion.*

When we remember that during all this time of the rise and development of the power of the church the power of the state was waning; and with this political power in the hand of the bishop and especially centered in the Bishop of Rome, it is not hard to understand how it was not long until the Bishop of Rome was enthroned at the pinnacle of both spiritual and political power of the Roman world, to the extent that he made and unmade kings and held all things both spiritual and temporal in subservience to himself.

It was the Emperor Constantine who in A. D. 321, issued the first enactment favoring the Sunday above other days, and with that began a long list of decrees issuing from Catholic councils, both General and Provincial. (See Ency. Brit., Art. Sunday.) In every one Sunday was advanced and the Sabbath relegated a little farther to the background, until severe penalties were imposed on all who did any kind of work on Sunday, and was found Judaizing by resting on the Sabbath. The most pronounced of all

those councils perhaps was the council of Laodicea, A. D. 363.

Now when we learn that the Bishop of Rome called the councils of the church, that he was the chief of bishops, the source of appeal, the divine, infallible source of wisdom, that his will was enforced by the civil power of the state; when we see him exercising the same prerogatives before he was called Pope that he did after, then, in general terms we would say the Pope changed the day. Just as we speak of what the Pharoahs did, or the Czar, or the Kaiser, or the President of the United States, we would simply understand that it was while they were in power, or, at their instigation. We speak of this because there are some who challenge our statement that the Pope changed the day. It is speaking of the transference of the Pagan Sunday into the Christian church in the most general term without going into details of the transference. We understand that along with the full development of the Papacy, came the introduction, preferance, and final enforcement of Sunday in the stead of the Saturday, the true and only day Jehovah has ordained.

Space will not permit giving anything like an adequate history of the Fathers who are such a prolific source of evidence for Sunday in the hands of the Sunday champions. Suffice it to say with Dr. Adam Clark, Mosheim, Luther, Rev. Levi Phelitus Dobbs, D.D. "They champion every Roman heresy."—Clark. "They are heaven's best gift to the man who has a cause that cannot be sustained in any other way."—Dobbs. "Anything coming from the Fathers is like milk strained through a coal sack."—Luther. "It is not strange that all sects of Christians can find in the Fathers something to favor their own opinions and systems."—Mosheim.

In fact they teach almost anything and everything. Even the great Origen repudiated at times the fall of man, maintaining the pre-existence of souls, held that the stars were animated beings, and that all men shall ultimately be

saved, and believed the devils themselves shall eventually be saved.. Killen. Anc. Ch., period 2, sec. 2, ch. 1.

Barnabas taught that certain animals, especially the hyena, changed its sex every year, one year being male and the next female.

Irenaeus writes that Christ did not lack much of being fifty years old.

Archdeacon Farrar says of Clement of Alexandria. "He makes room for legends even in his new testament story. His quotations are loose and paraphrastic, and are sometimes attributed to a wrong author, and quotes verses that do not exist." *History of Interpretation,* p. 184.

Will a few quotations from such men proving Sunday was kept in the early church suffice to prove that God ordained such to be? Or will we rather see in them the instruments of fulfilling the prophecies of Paul and Peter, in bringing every damnable heresy, and perverse thing into the church and developing that man of sin, son of perdition Paul speaks of, and launch the dark ages that has made some of the darkest pages of the history of the world?

We will close this chapter with the words of Mr. Dowling:

"The Bible, I say the Bible only, is the religion of the protestants! Nor is it any account in the estimation of the genuine Protestant *how early* a doctrine originated if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combatting those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? . . . . More than this, we will add that though Cyprian, or Jerome, or Augustine, or even the Fathers of an earlier age, Tertullian, Ignatius, or Irenaeus, could be plainly shown to teach unscriptural doctrines and dogmas of Popery, . . . still the consistent Protestant would simply ask, is the doctrine to be found in the Bible? . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*History of Romanism,* Book 2, Chap. I, Sec. 3, 4.

CHAPTER XX.

THE HARLOT BABYLON RULES THE WORLD.

There are three chapters in the Bible that, in themselves, give a complete history of the earth's religious drama. They are complete in the scope of their vision, and cover a certain phase of the religious history of the earth from its beginning to its very close. I refer to chapters 17, 13 and 12, of the Book of Revelation.

The opening words of the Book of Revelation are worthy of our careful and prayerful consideration. The message contained in the prophecy is declared to be "The Revelation of Jesus Christ," signified unto His servant John "Who bore record of the Word of God, and of the testimony of Jesus Christ." Then follows a blessing on those who read, hear and keep the things that are written therein. Then the wonderful prophecy near its closing says, "I, Jesus, have sent mine angel to testify unto you these things in the churches," chapter 22: 16.

In the Book of Revelation, then, we have a message from Jesus Christ to the churches.

In the foregoing chapters of this book, it has been the burden of the author to uncover that one world-wide false system of religion that was instigated by the powers of darkness as a counterfeit to the true worship of Jehovah, that had its origin in ancient Babylon, and therefore designated by the name "Babylon;" and as an evidence that we have not laid more stress on the importance of this matter than is due it, we will now show that in this message from Jesus Christ to the churches, the major portion, if not the entire message, is an exposition of and warning against this very world-wide system called "Babylon."

Rev. 17 seems to substantiate in a very fitting manner the position taken by the author concerning this false system called Babylon.

John records: "And there came one of the seven angels which had the seven vials, (see chap. 15, 16) and talked with me, saying unto me, 'Come hither; I will show unto thee the judgment of the whore that sitteth upon many waters.'" Verse 1. As "waters" in symbolic language, means peoples, multitudes, nations and tongues (see verse 15) then this corrupt woman was seen to occupy a position of control among peoples, multitudes and tongues. But as the angel continues by informing John that the kings (kingdoms) of the earth have committed fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication, it begins to look as though this corrupt woman must represent some system that has deceived, or made drunk, with her false doctrines, and that the nations of earth have unlawfully wedded and supported her. Furthermore, the language of the angel indicates that the influence of this apostate has been world-wide, and as old and as enduring as the peoples, multitudes and nations of earth.

Then, after the angel tells John what he intends to show him, he takes him away in vision, and John is allowed to behold symbols that represent this apostate system and its relation to the nations of earth. John says: "He carried me away in the spirit into the widerness, and I saw a woman sit upon a scarlet-coloured beast full of names of blasphemy, having seven heads and ten horns."

The woman that sits upon the beast is described as being extremely extravagant, full of abominations, filthiness and fornication. John saw upon her very forehead her name, which was "*Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*"

How significant is this name! The name "Mystery" identifies her with the "Mystery of iniquity" which stands as the very opposite to the "Mystery of Godliness." How appropriate, then, that she be given the name "Babylon,"

which was the place where this world-wide false system originated and was perfected and launched to go to all the world. Jeremiah, the prophet, in speaking of ancient Babylon, uses almost the identical language John the revalator uses in describing the woman that sits on the Beast. He says: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. The nations have drunken of her wine, therefore the nations are mad." Jer. 51:7. Who can read this language of Jeremiah and compare it with John's description of the woman, and not see a similarity that unites them? We conclude, then, the woman that sits upon the "beast," whose name is "Mystery, Babylon," must be that false religious system that originated in Babylon, and from thence spread to all nations.

But notice farther: She is declared to be the "Mother of harlots and the abominations of the earth."

If we are correct, that in Babylon originated that one false system that stands as the counterfeit of God's truth, then it must be that there in Babylon was the beginning and perfecting of that religious system that gave the mold to every false, apostate, and abominable religious practice that exists or has ever existed since the flood, and that no matter how extensive or powerful any subsequent false system might have been, it can truthfully claim to be but the offspring of the old Mother that originated in Babylon. When the Papal church took over and perpetuated the rites of Babylon as we have seen she did, and then rules the world, she is, during the time she dominates religious affairs of earth, "Babylon," because she is just Babylon going right along, only under a new name. If the time comes when other religious organizations, under still other names, imbibe and practice the rites of Babylon instead of the rites of Jehovah, they along with the Papacy become Babylon. Before the end of earth history, Babylon will comprehend every man and his religion not in the fold of Christ. Every foul, hateful and abominable thing will be

found in her. She is the mother—the parent, of every false way.

In Rev. 18, where the cup of her iniquity is seen to be full, and her doom is called upon her, it is said of her, "By thy sorceries were all nations deceived, and in her was found the blood of prophets, and of saints and of all that were slain upon the earth." Rev. 18: 23,24. This text proves beyond a doubt that this woman named Babylon is co-existent in her career with earth's history, that she is guilty of all the bloody persecutions of earth.

Again we say, that since Satan and his angels are the deceivers of the whole world, and since it is by the sorceries of Babylon that all nations are deceived, then "the woman seated upon the scarlet-coloured beast whose name is Babylon" must be the great religious system which Satan has wrought as his most effective agent in deceiving the world and destroying the souls of men.

So much for the woman. But what is the "beast" that carries her? We take the position that the Beast with seven heads and ten horns represents, not any one nation, but the world, and the heads and horns represent the nations, or rather the principal nations that have ruled the world. As the woman sits upon the beast, the beast must co-exist with the woman, and the whole context will reveal the fact that whatever may be said of the woman as to time and extent of her operations applies also to the beast. Note: The woman sitteth upon "many waters." The angel interpreted this as follows: "The waters . . . . where the whore sitteth are peoples, and multitudes, and nations, and tongues." Verse 15. When John saw the woman in vision she was sitting on the beast with seven heads and ten horns. It seems then, we can correctly interpret this vision as follows: "The Beast which John saw, upon which the woman sitteth, is peoples, multitudes, nations and tongues." Not one nation—but nations; not tongue—but tongues. The beast, and the peoples, nations and tongues are synonymous.

We would say then, as the woman is Satan's church, the beast is his kingdom, which is the world. Speaking of Satan, Christ called him: "The prince of this world." John 14: 30.

When the Pharisees accused Christ of casting out devils by the prince of the devils, he knowing their thought said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan he is divided against himself; how shall then his kingdom stand." Here the Savior teaches plainly that Satan has a kingdom. And where is it? We are not left to conjecture. We are told plainly "And the Devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world, in a moment of time. And the Devil said unto him, 'All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it.' " Luke 4: 5, 6.

It is made perfectly clear then, that this world—yea, *"All the Kingdoms" of this world* constitute Satan's kingdom. If the beast symbolizes the world as a whole, the seven heads and ten horns would naturally symbolize the number of governments that have been the ruling factors of earth, or the mediums by which the earth has been governed. This being the case, the seven heads would represent seven world kingdoms of the first magnitude. It would seem the following nations meet the requirements fully, namely, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the United States.

The query might be "Why start with Egypt and omit Babylon, where the false religion had its origin, and the place from whence that false religion went to the world. It is remembered the beast represents the political phase of earth's history, while the woman the religious. From what we can learn of Babylon ruled over by Nimrod, it was of short duration, and the seat of empire soon swung over to Egypt, the country that first dominated the world after its population had become more than local, and was a

veritable hot-bed of the pagan system, and a powerful center of religious influence, and above all the first persecutor of God's chosen people.

Assyria is reckoned, from a scriptural standpoint, the next persecutor of God's people, and a nation that subdued all others. Isa. 10:12-14; Isa. 37:11; Jer. 50:17.

Babylon, the third nation to rule the world, was also a persecutor of God's people. It was the victorious Nebuchadnezzar that led them captive and took away their independence as a nation.

Medo-Persia, the fourth, and Greece, the fifth, continued to hold the Jewish nation in subservience until Rome, the sixth, also ruled the world and did in a special sense spoil the Jewish people, and later oppose and persecute the followers of Christ.

From Rome until the time of the United States, the ten kindgoms into which Rome was divided, were used as a means of earth control, especially religiously.

The United States of America may never rule the entire earth in the sense Babylon or Greece did, but that is not necessary. The prophecy would seem to call for seven powers that rule the world religiously—powers controlled by the Woman. Today we see the United States a dominant power in the earth, as far as her influence is concerned. Lord Chief Justice Russell, of England, speaking before the Bar Association some years ago, said of America:

"Who can doubt the influence they possess for insuring the healthy progress of mankind? If Americans have great power they have also great responsibility. No cause they espouse can fail, no cause they oppose can triumph. The future is in part theirs. They have the making of history in the times that are to come."

No nation has grown so rapidly and sprung into prominence so quickly. No nation of earth is so resourceful and so wealthy. The nations are at her feet and respect her word though she be unarmed. Rev. 13:11-17, in a marked way, applies to the United States of America and clearly declares her to be a power that causes the earth

and them which dwell therein to worship the first Beast whose deadly wound was healed. Rev.13. 12.

This will never be done by conquest, but by initiation. She will set the example in modern religious legislation, and other so-called reforms, and the world will follow. The consequent religious decrees will result in the world-wide spiritual conflict as pictured in the last few verses of Rev. 13. In still other words, the United States will yet allow the Church (the Woman) to force upon her, religious laws, especially Sunday laws, and thus she becomes a dominant instrument in the hands of the Woman, and still a little more indirectly, in the hands of Satan, for the final propagation of his delusions; and this paves the way for the consideration of the significance of the woman sitting upon the Beast.

It is easily understood when we call to mind the fact that in all past ages there has been a close union of church and state. With the single exception of the United States of America for a short time, religion has dominated the nations of earth, and the nations of earth have, with the single exception, catered to some religion.

As it has been stated by historians, "So closely was the state united with the church that it was hard to tell where one left off and the other began." The king was generally the chief representative of the gods of his nation, hence the origin of the idea of the divine right of kings. To oppose the religion of a nation was to oppose the nation. All the persecutions of all past ages were the direct result of the recognition on the part of the civil government of some definite form of religion; and of course, when any one opposed that form of religion he conflicted with the state law that upheld that religion. It is an inexorable law that the moment the state recognizes any particular religious sect, by supporting the belief and practice of that sect by law, at once the state becomes subservient to that sect. That sect at once sees to it that the state promptly enforces its laws which recognize its particular creed, which at once make the state its servant.

The woman sitting upon the beast then represents the apostate church as it has dominated—guided to the furtherance of its own designs—the nations of earth, just as the rider sits upon his steed and guides it with masterful hand as he wills.

As the prophet beheld this great apostate system he marveled as he witnessed her the author of awful blood shedding, the shedding of the blood of saints and of martyrs of Jesus Christ. Verse 6. Then the angel comes to John and says, "Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath seven heads and ten horns." Verse 7.

In verse 8, the angel proceeds to unravel the mystery concerning the beast by giving its history and final doom, and seems to leave the woman out of consideration for a time. But as the object of the prophecy is to show the judgment of the woman, and the woman is made up of people who constitute the Beast, or world, nationally, therefore the judgment or doom of the beast would be the judgment of the woman, or apostate church. He says:

"The beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the Beast that was, and is not, and yet is."

This verse is the key to an understanding of the remaining portion of this wonderful chapter, therefore we will deal at length with it.

The speaker in this verse speaks of the entire history of the Beast, both past and future, without any relation to the time in which he is speaking. He speaks of the beast as having been active—operative, or a time when it *was*. Then of a time when it is not (or was not); then he sees that it again comes up, and then goes into perdition. The prophet then speaks of a certain multitude that dwell on the earth that wonder when they see the beast that was for a time, then for a time is not, and again is.

The angel saw the beast when it was, and is not; then sees it come up out of the bottomless pit and go into perdition. The people that stood upon the earth wondered at the beast that was, and is not, and yet is. We must conclude, then, that there must be a space of time between the coming of the beast out of the bottomless pit and its going into perdition, during which time the beast is said to be, or "yet is."

We have already seen that the beast is the world, as Satan's kingdom. As long, then, as what Paul terms "this present evil world" stands, Satan can be said to possess a kingdom; but when Christ comes in the clouds of heaven, which is so marked and visible that it is compared to lightning that "shineth from the east even unto the west;" when He shall send all the holy angels with a great sound of a trumpet to gather together His elect, both living and dead, (Matt. 24; I Thess. 4), and take them with Him to the mansions on high (John 14: 1-3); when He shall destroy the wicked with the brightness of His coming (II Thess. 1: 2), and the slain of the Lord shall be from one end of the earth to the other end of the earth and so complete is the execution that there is none left to lament nor bury (Jer. 25: 31-33); then it is that Satan's kingdom ceases. From the fall of man until the second coming of Christ, is the time the world as Satan's kingdom, the Beast, "was." Then comes the time when it is said that the Beast "is not."

If the nations of earth through which Satan has operated to exalt his throne and carry on his devices among men, constitute the Beast that was, then the time it is "not" must be a time when he has *no* kingdom, *no* nations to deceive, *no* people among whom he can work. And the Bible brings to view just such a time.

In Rev. 20: An angel is seen coming down from heaven and binding Satan and casting him into the bottomless pit, where he is bound for a thousand years, "that he should deceive the nations no more, till the thousand years should be fulfilled."

This brings to view the fact that the *nations* had been Satan's field of operations and that he had been deceiving them. It also says that he will be bound so he cannot deceive for a thousand years. This must be the time when his kingdom "is not." But the very fact that he "is to deceive the nations no more *till* the thousand years should be fulfilled," shows that there must be a time that he will deceive the nations again; and that must be the time when the "beast," or Satan's kingdom, the nations of the earth, live again, and thus constitute the Beast that "yet is."

The query might now be: "What is the bottomless pit?" The expression implies a waste condition, a more or less uninhabitable condition of a country or the whole earth. In the case under consideration it applies to the broken up condition that is to follow the coming of Christ.

The Hebrew word that parallels the Greek for "bottomless pit" is rendered in Genesis 1:2, "deep." "The earth was without form, and void, and darkness was upon the face of the deep"—or, Darkness was upon the bottomless pit. This text describes the earth before God had brought order out of chaos; it was dark, waste and uninhabitable. Jeremiah, the prophet, sees in vision the condition of the earth following Christ's coming, as follows: "I beheld the earth, and lo, it was without form and void, and the heavens and they had no light." Jer. 4:23. Here the prophet uses almost the identical words of Genesis 1:2. But as he continues he reveals the time and cause of the desolation he sees. He says further:

> "I beheld the mountains, and lo! they trembled, and all the hills moved lightly. I beheld, and lo! there was no man, and all the birds of the heavens were fled. I beheld, and lo! the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, the whole land shall be desolate; yet will I not make a full end." Jer. 4: 23-27.

It would be hard to find language more clear and definite than the language of this text. At the presence of

Christ it all takes place. No living man is left on the earth; a condition that must naturally result when Christ resurrects the righteous dead, and translates the living that are righteous, and slays all the wicked. (Note, I Thes. 4: 12-18; Jer. 25: 31, 33).

Isaiah the prophet evidently speaks of the same time and condition when he says:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . . . the land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word . . . . . Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 1-6.

The same prophet speaks in another place of the same time and event as follows: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty . . . . to lay the land desolate and destroy the sinners thereof out of it." Isa. 13: 6-9.

The Lord says through Zepheniah, "I will utterly consume all things from off the land, saith the Lord; I will consume man and beast." Zeph. 1:2.

The foregoing quotations need no comment. They teach plainly, that at the Lord's coming, the earth is to be laid waste, the cities broken down, sinners destroyed, a condition of darkness and desolation. Surely not a desirable place for a habitation.

But by a study of Rev. 20 we see that Satan is not destroyed at this time, but is "bound." We also saw in another connection that Satan was not permitted to be joined with the dead. (See Isa. 14: 18-20). Therefore must be a lone wanderer upon the desolate earth, beholding the devastation he has caused. And who can doubt but this uninhabitable waste is the bottomless pit into which Satan is bound—bound by the very circumstances that surround him?

It will be noted—at Christ's coming He resurrects no wicked dead, except those who pierced him. (See Rev. 1: 7,

Dan. 12: 2) nor translates any living wicked. The wicked are all "slain." And yet, the Bible informs us that there shall be a resurrection both of the just and the unjust. Our next query would naturally be, "When is the general resurrection of the wicked?"

One chapter alone in all the Bible tells us. In Rev. 20 we see that Satan is bound for a thousand years, a time during which he cannot deceive the nations. After that thousand years he is to be loosed for a little season. While speaking of the thousand years of Satan's unhappy condition, John also speaks of a time of special interest to the saints. He sees them victorious over sin—"and they lived and reigned with Christ a thousand years." Not on the earth, for on the earth is *"no man."* Also we see the dead and living in Christ are caught up together to meet Him in the air, to ever be with the Lord. (See I Thessalonians, 4: 17).

It must be then, that during this special thousand years, the saints must live in the mansions in the Father's house Christ had prepared for them. John 14: 1-3.

And how about the "rest of the dead," the wicked dead? The text says "But the rest of the dead lived not again until the thousand years were finished. (Rev. 20: 5). Then unquestionably the wicked dead do not live, but remain dead until this thousand year period is finished. Then they are to live again. The very condition that bound Satan is now changed; the wicked are living again, which also looses Satan, and at once he begins anew his work of deception. Note that the text says "He shall go out to deceive the nations, which are in the four quarters of the earth." Verse 8. This implies that the nations of earth are on the stage of action again among whom Satan works. In other words, the "Beast"—the nations of earth that once before the thousand years constituted his kingdom, now again after the thousand years constitute his kingdom, and are the Beast that "yet is."

So the earth, from the fall of man to Christ's second coming to save the righteous and destroy the wicked, is the

Beast that was, while during the thousand years of Satan's banishment in the dark broken-up uninhabitable earth when he has no kingdom, is the time the Beast "is not." Then after the wicked are raised, and stand on the earth for a time, constitute the Beast that "yet is." From the time of their resurrection to the time fire comes down from God out of heaven and devours them (Rev. 20: 9) is the "little season" that Satan is "loosed" and is the time the Beast "yet is."

The ascending out of the bottomless pit is the general resurrection of the wicked that once constituted the nations and as the prophet beholds, they seem to "ascend"—come up out of this bottomless pit, which, as we have seen, is the desolate earth.

John sees the Beast that ascends, go into perdition, which is the fire that comes down from God out of heaven and devours them. (Rev. 20: 9).

The text directly under consideration says: "And they that dwell on the earth shall wonder . . . when they behold the beast that was, and is not, and yet is." Here the angel describes a multitude called "they" standing on the earth, at a time when they can actually behold the Beast that was, and for a time was not, and yet is. And who are *they?* Note that it is they "whose names were *not* written in the Book of Life." In heaven there are books spoken of, as the book of "Life," "Remembrance" and other books. See Rev. 20: 12; Mal. 3: 16-17.

Only the righteous who are candidates for heaven have their names entered in the book of life. See Phil. 4: 3; Luke 10: 16-20.

Out of books they all are judged. Rev. 20: 12. Daniel 7: 10. If any person ever has his name entered on the book of life and falls away (see I Cor. 9: 27) his name will be blotted out of the book of life. See Rev. 3: 5.

So then we conclude the expression in our text "Whose names were not in the book of life" must apply to the wicked. How many of the wicked? *All* "whose names were *not* written in the book of life from the foundation

of the world." Then all the wicked "from the foundation of the world will, after their resurrection, stand on the earth and behold the Beast that was ,and is not and yet is."

Great must be the host that marvels and wonders, as they behold their own number many times more numerous than any host that ever dwelt upon the earth before. John says "the number of whom is as the sands of the sea." Rev. 20: 8. And Satan is now out among them plying his deceptions. He has his kingdom once more, numerically many times stronger than ever before, and now he makes a desperate effort not only to establish his authority supreme, but to wipe out everything antagonistic to his designs, as his plans have ever been (See Ps. 83: 1-3) so he drills and marshalls his wicked host and they make a move against the Holy City. As they make their move on the City of God "they went up on the breadth of the earth" and compassed the camp of the saints about, and the beloved city, and fire came down from God out of Heaven and devoured them. This is the end of the wicked. This is the "full end" spoken of by Jeremiah. (Chap. 4: 27). Jeremiah sees in vision the desolate earth and what brings it about but he sees that is not the full end. A query might be, where is the camp of the saints, the Holy City, when the wicked make their final move toward it? It will be remembered the Saints were to live and dwell with Christ a thousand years. We can never infer that at the end of that time they will cease to dwell with Him; that would contradict the promises of Jehovah to the overcomer. The conclusion then must be that the thousand years spoken of in this connection is a time that the saints dwell in the "New Jerusalem that is above," (Gal. 4: 26) in the "mansions" Christ went to prepare. (John 14: 1-3).

But the very nature of the language of Revelation 20 would imply that at the end of this specially mentioned thousand years there would be a change of their dwelling. So John tells us "I saw the Holy City, New Jerusalem coming down from God out of Heaven" and then he sees the dwelling place of God among men, here on earth. All

this would agree with the language of Christ and David who say that "The meek shall inherit the earth." David no doubt fully understanding all about the "full end" says, "Wait on the Lord and keep His way, and He shall exalt thee to inherit the land. When the wicked are cut off, thou shalt see it."

At the end of the thousand years the wicked are resurrected and also the city, New Jerusalem, which, according to John's description (Rev. 21) is three hundred and seventy-five miles square, is seen coming down from Heaven. This is the camp of the Saints. The wicked after certain preparation (some think a number of years) go up to take the city, and then is when they go into perdition which is destruction. They meet the same fate as Sodom and Gomorrah. This is the judgment of the woman—the whore that sitteth upon many nations. This is when Mal. 4: 1-3 is fulfilled; this is when Satan is brought to ashes never to be any more. (Eze. 28: 18-19.)

Having the thought in the chapter now fully before us, the remaining portion is easy. The angel continues his explanation as follows: "The seven heads are seven mountains on which the woman sittith." (Verse 9.) A mountain in symbolic language is often used to symbolize a nation, especially a great nation, one that transcends others. The stone that smites the image on the feet becomes a great *mountain* that filled the whole earth. Dan. 2: 35. The ancient kingdom Babylon is spoken as a "destroying mountain." Jer. 51: 25.

So then the seven heads upon which the woman sitteth can symbolize nothing else than the seven great world empires previously mentioned, that have been instruments through which the world was ruled.

The next verse bears out the thought that the seven mountains are seven kingdoms for the angel says, "And there are seven kings." The better rendering of this text is "They are seven kings" or "kingdoms." The angel in speaking of those seven kingdoms relative to the time of speaking and John's receiving the vision says that "Five are fallen and one is and the other is not yet come."

Egypt, Assyria, Babylon, Medo-Persia and Greece had then fallen. Rome, the sixth, was then standing, and the seventh, the United States, of course had not yet come. The angel continues "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Here we have an eighth head brought to view, and what must this be but another phase or another field of operation, or another head, or government ruled by Satan. If it be true that the world is Satan's kingdom, and he has ruled it through the medium of earthly kingdoms, then if one kingdom such as Babylon or Rome ruled the whole world during their reign, then Babylon or Rome was the head (kingdom) through which Satan ruled the world and represented his kingdom all through its reign. Then, if there is an eighth head, it must be that it is the eighth time he rules the entire world through a single power. The only construction that can be put on the language of verse 11 is that the eighth head is of the seven—made up of seven, not one of the seven. In fact, it would be impossible for any one of the seven to be also the eighth. Such a construction would be against the language of the text and against all rules of designation.

When the wicked host is raised from the dead it is to be *all* the wicked. They will be the Beast—all Satan's subjects—the subjects of his entire kingdom; in fact his kingdom restored to him for a "little season." Notice, it is the Beast that has seven heads, and note also the woman sits on the Beast while it has seven heads only. She sits on seven mountains. The resurrected wicked are naturally a godless set. During this eighth phase of Satan reign the mask is thrown off. He does not now attempt to rule through a church. No, the day to deceive the saints is past. So in the eighth head there is no woman (church) to guide affairs, the woman is not seen on the eighth head at all, whereas if the eighth head exists this side of Christ's coming, and represents, as some claim, the marked exercise of some dominating church over nations the symbol would

not be complete unless it represented the woman sitting on a beast with eight heads and sitting on *eight* mountains.

It will be remembered the Beast has seven heads and ten horns. The angel says to John "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet "but receive power as kings one hour with the Beast.

How true history has been to this prophecy as to the number of nations, their relative magnitude and time of their rise. John was then living when the sixth great world power, or sixth head, which was Rome, was on the stage of action, so the angel said to him "Five are fallen and one is." The one that then was, was Rome when it ruled the world. So, speaking relative to the time of Rome's reign, the angel could say "The ten horns which thou sawest are ten kings which have received no kingdom as yet." True to the prophecy Rome in the days of John had not yet been divided into the ten kingdoms. For it was not until after the middle of the fourth century after Christ that the work of disruption began and it required 120 years to establish just ten kingdoms where the once mighty empire of Rome stood. So the ten kingdoms were in the future from the time of John. The very nature of the symbol implies that the ten horns were kingdoms of lesser magnitude than the seven heads, which is the case with the nations into which Rome was divided.

The angel says: "They received power as kings one hour with the Beast." The word "hour" is translated from the Greek word *hora,* meaning an indefinite period of time. With the proper translation in mind the text would read "The ten kingdoms received power for an indefinite period of time with Satan's kingdom." In other words the ten kingdoms for a period of time are the principal medium through which he works, and thus help to make up the Beast or Satan's kingdom—the world as ruled by him.

Those acquainted with church history well know that if there was ever a time when the church ruled the world it was when the Papacy sat enthroned and guided with

iron hand the nations constituting the territory of the ancient Roman empire, how vivid in our minds is the time when those nations of Europe were but tools in the hand of the Papal church to do her bidding.

Verse 13 says: "These have one mind, and shall give their power and strength unto the beast."

If there was ever a time when the power of the state was wholly at the service of Satan, it was during the time of Papal dominance over the ten kingdoms of Europe. That time is denominated "the dark ages." That was a time when more saints of God yielded their blood as martyrs for their faith than any other time of earth's history. That was a time when Satan seemed to rule with a free hand. Daniel says "They were given into his hand." Dan. 7: 25. Rev. 13: 2-7 brings to view a time when in a special manner the nations, kindreds, tongues and saints are given into the hands of this apostate system. This special time and experience must be brought to view in the text "These (meaning the ten kingdoms), shall give their power and strength unto the beast." Rev. 17: 13.

Verse 14 reveals the historical fact that with special severity was war waged on the saints, which was the equivalent to making war on Christ the Lamb.

Verse 15 speaks of the woman ruling the world.

Verse 16 doubtless looks forward to the time when the kingdoms of Europe tire of the tyranny of the church and assert their independence, yet verse 17 declares that God hath put it in their hearts to fulfill his will, and agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.

Attention is again called to the woman declaring in the clearest terms possible the world-wide power and influence of the counterfeit church. "The woman which thou sawest is that great city which reigneth over the kings of the earth." Verse 18. Not part of them, but all of them.

What a wonderful picture we have before us in this prophecy; how much must be thoroughly understood to comprehend it. The history of nations is here

involved. The relation of that one mighty apostate church called Babylon to the nations of earth is here clearly set forth. If we fail to understand God's plan for man the vision becomes unintelligible. Suppose we did not understand the resurrections, their place and purpose in God's plan. Suppose we did not understand the nature of the thousand years of earth's desolation Suppose we did not understand the truth of the state of the dead and the fate of the wicked. Suppose we knew nothing of Satan's operations on earth. What then would this vision mean to us? Nothing! While to the initiated it becomes a grand panoramic view, a picture as it were of the conflicts of the ages as they have raged seen and unseen among the spiritual and temporal powers of earth. By it we see the world as it really is. It is an unfolding of the spiritual conflict of the ages and its final end. It carries us down through the history of earth from the beginning of nations to the great consummation.

Note:—The writer has submitted the above interpretation of Rev. 17 to men that have had decided views of the prophecy in order to find every possible objection to the position taken.

One objection offered is that it should be made to apply entirely this side of Christ's coming, and not span the 1000 years of Rev. 20. Why this should be the case we cannot understand. God's plan for man is not closed until the end of the thousand years. Then is when the second death—the final reward of the wicked—is executed. After that is when the righteous sees his real inheritance. We hear David say "Wait on the Lord and heep His way, and He shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." Ps. 37: 34. This prophecy carries us over the thousand years to our final inheritance. No, the drama is not ended until the experience of the thousand years, and the act—the terrible act that soon follows, is ended.

Some expositors seem to think it imperative that they stick to the idea that the woman seated on the "beast"

is the Papacy, and that the "beast" is Rome. To this we would like to offer a suggestion. Is it not true that the career of the Papacy as a fully developed power began after Rome ceased? Do not such expositors claim that the seven heads are seven forms of government under which Rome was ruled? And, were they not all in the past when the Papacy began as a definite and completed system? Some even take the position that one of the forms of government was Papal, which would be to unseat the woman and make her one of the heads of the beast she sits on, the incongruity of which we leave to the reader.

Furthermore, we believe the prophecy comprehends vastly more than the Papacy. The angel shows John the judgment of the great harlot. If the angel has the Papacy only in view, there is a vast amount of apostacy not included. It would exclude the whole history of paganism with which God's people had so much to do in ages past. Furthermore, the language used shows Babylon to be an institution that is as comprehensive in its operations as is the work of Satan. (See Rev. 12: 9, Rev. 18,23, 24).

Therefore, when God brings Babylon to judgment it will embrace all that has yielded itself as an agency of deception in all ages. We are not inclined to narrow God's plans and judgments down to one nation and one feature of the great apostate system.

The thoughts presented in this, and the two following chapters, are not, as far as we know, in strict accord with the interpretation given them by any denomination. But after carefully studying earth's drama from the screen of revelation and history, we find that all other interpretations we have studied fall short of giving them the broad field really comprehended in their vision.

CHAPTER XXI.

THE CONFLICT BETWEEN THE DRAGON AND THE CHURCH.

In the light reflected from Rev. chapter 17 we are enabled to understand more clearly the truths portrayed in chapted 12.

In this vision the prophet sees a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars.

He sees her travailing in birth and finally brings forth a man child who was to rule the nations with a rod of iron.

A woman in symbolic prophecy symbolizes a church, a pure woman a pure church, and a corrupt woman an impure church. (See Eze. 23: 1-3.)

The corrupt woman of Rev. 17 pictures the great apostate, while the pure woman of chapter 12 pictures the true church of God, pure, beautiful as the sun, which in the fulness of the light of day completely eclipses the moon. The crown of twelve stars doubtless symbolizes a feature that has characterized God's church in a very prominent manner, i. e., the twelve tribes, who figure in God's plans from the first history of His designated chosen, until their names are inscribed on the gates of the eternal city. Also the twelve apostles, the number chosen by the Savior who also have their names inscribed in the eternal walls of the city.

Doubtless the woman travailing to bring forth the man child, is the church anxiously waiting the expected birth of the Messiah who should appear as a man child "made of a woman." Gal. 4: 4. The seed of the woman, Gen. 3: 15. "A virgin . . . shall bear a son." Isa. 7:14. All this the church was anxiously waiting for as her hope of deliverance. This son was to rule the nations with a

rod of iron, which can only mean that he is to "Break them with a rod of iron" and "dash them in pieces like a potter's vessel." Ps. 2: 9. This will be fulfilled when he comes as "King of Kings, and Lord of Lords," and "out of his mouth goeth a sharp sword that with it he should smite the nations." Rev. 19:16, 15. "That will be the time when the slain of the Lord shall be . . . from one end of the earth even unto the other." Jer. 25: 33. (See also Dan. 2: 35, 45.) Thus in the woman, John saw the church both before and after the time of the Messiah, waiting for his birth and after he is born.

In speaking of the church John says he saw a "wonder."

Then he sees another wonder. A great red dragon having seven heads and ten horns and seven crowns upon his head, and his tail drew the third part of the stars of heaven and cast them to the earth and the dragon stood before the woman to devour her child as soon as it was born.

In verse 9 the dragon is said to be the Devil. The query is: In what respect does this symbol represent Satan? What does the seven heads and ten horns, and his drawing a third of the stars of heaven after him and casting them to the earth represent? It cannot picture the personal appearance of Satan, that would be out of reason. We have seen that he was the most exalted, most intellectual among the angels. And what use would there be in such a transformation in his personal appearance? We must conclude that it pictures the work of Satan, and the instruments of his using, and unfold his nature, and designs against the woman—the church. For we see by verses five, six and fourteen that after he is thwarted in his designs against the child, he turns to the woman—the church, who flees to a place of safety "from the face of the dragon."

What then are the instruments of Satan's using. We would say the power of earthly governments, and the fallen angels. The seven heads and ten horns then must repre-

sent the seven world powers and ten kingdoms enumerated in the previous chapter. The stars he draws after him, and casts to the earth must represent the angels that sinned,—that kept not their first estate and were cast out into the earth, Rev. 12:9. (See II Pet. 2:4, Jude 1:7.) These angels are doubtless joined with Satan, or rather are used by him in his work of deceiving the whole world. Rev. 12:9. (See chapter on Spiritualism.) The stars that are drawn after the dragon, and cast to the earth are the same as the angels that are cast into the earth. (verses 4, 9.)

Then the picture before us is that of Satan from the time of the rebellion in heaven, when he has a following of many, even a third of the angels, to the time he is transferred in his operations to earth where he becomes the deceiver of the whole world. Then we are carried further, and see him when the nations of earth constitute his kingdom, and are instruments in his hands to do his bidding and enforce his mandates. The dragon having seven heads and ten horns, is the same as the woman controling the beast with seven heads and ten horns. As we have seen his principal work is that of deception through the medium of a false system of religion called Babylon, set up in direct opposition to the religion of Jehovah. It would be very natural therefore that this chapter would give us a picture of the conflict between the woman—the true church—and the devil, working through a false church, using the nations to force her doctrines on people.

Satan well knew the meaning of the promise of the child that should be born, and he as well as the true church was looking forward to that event. He is pictured in the vision as standing before the woman ready to devour the child as soon as it is born.

Who can fail to see in this the effort to destroy the Christ child by the Roman governor Herod, when all the children under two years of age were ordered put to death with the hope of destroying the Christ child. In other words, it is Rome, the sixth head, Satan is using in an

effort to accomplish his designs against the man child. But Christ is caught up to God and his throne. (See Heb. 1: 3, Heb. 8: 1, 2, Acts. 1: 11, etc.)

The vision next presents the awful conflict between the powers of darkness during the dark ages when millions yielded their lives for their faith, when the church was seen hiding in mountain fastnesses where her only enemy was that false system, the Papacy, which by that time had become the very incarnation of the doctrines of Babylon, and, using the power of the state, became a relentless persecutor of all who opposed her designs.

All one needs to do is to read such works as Wylie's *History of the Waldenses* and note how the popes exercised their authority over kings by ordering them to raise armies and root out the hated sects, and note the swift compliance and the relentless persecutions on the part of the kings.

All this was only the fulfillment of verse 15 which says: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

The next verse opens one of the most important chapters of the religious history of the world. It brings to view the breaking of the power of the papacy for a time. Doubtless it introduces the time of the reformation, the assertion of independence from the papal church by many of the kingdoms of Europe, and the discovery of the new world.

Space will not permit us to give a history of the reformation which opened to the world the Bible, shook the foundation of the papacy, caused many princes and nobles to shake off the shackles of religious tyranny that had ruled for centuries.

Neither will space permit to give a full account of the discovery of the new world—the Americas, and all the importance attached to it, suffice it to say, the new world became an asylum for the persecuted of all countries. There they found, as the historian Bingham says, a church without a pope and a state without a king.

The controversy, however, was not over. The end of the conflict between the powers of light and darkness is destined to rage until the very end. The finishing of the conflict between the dragon and the woman is seen in verse 17.

Verse 17 introduces the last and most interesting chapter in human history. It says: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which kept the commandments of God and have the testimony of Jesus Christ."

We have already noted that the dragon is Satan (verse 9) and that the woman symbolizes God's church. The remnant of her seed can mean nothing but the last of her members. We read: "And if ye be Christ's then are ye Abraham's seed." To be Christ's, then, is to be the seed. But note the word "remnant." This can mean nothing but the last—the last of the members of the church. The remnant of anything is the very last. It will also be noted that the remnant here spoken of keeps the commandments of God. To paraphrase this text it says: "The devil was mad at the church and went to make war with the last of her members which keep the commandments of God."

This final war is on. Reader, you are living in the generation that is to see its finish.

The chapter under consideration is a prophetic picture of the devil and his efforts against the church of God, a spiritual war that has raged fiercely throughout the history of mankind since the fall. Since the time Lucifer declared "I will exalt my throne," it has been his design to exterminate all who will not bow to his mandates. David, being a prophet of God (Acts 2:30) said: "The spirit of the Lord spake by me, and His word was in my tongue." II Sam. 23:2, gives in thrilling words the designs of Satan against the people of God.

"Keep not thou silence, O God, hold not thy peace, and be not still O God. For lo thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel

against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." Ps. 83: 1-5.

As we trace the history of this conflict, it will be well to keep in mind these words of David, which so faithfully outline the nature of the spiritual conflict of the ages. His words seem to imply that the enemy is bent on destroying God's people from off the face of the earth that there be no place for them and their very name be blotted out and be no more in remembrance.

THE HISTORY OF THE CONFLICT.

John gives us to understand that there are two sets of children on earth; children of God and children of the wicked one. I John 3: 10. Verse 12 tells us "Cain was of the wicked one," but his brother Abel was "righteous." In other words, the two kinds of children were seen in Cain and Abel. And then John tells us that Cain slew his brother because his own works were evil and his brother's were righteous. The principle laid down by Paul in Gal. 4: 29 is seen in operation in Cain and Abel. Paul says: "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

When Cain slew Abel, God's children were well nigh out of existence for not until Eve brought forth a seed "instead of Abel" and children were born unto him did men begin to call on the name of the Lord again. (Genesis 4: 25, 26).

In other words Satan's programme of destruction was in operation in the days of Cain and Abel.

Finally through Abraham God raises up to himself a people, that is called His Kingdom—His throne (See Ex. 19: 5, 6; Eze. 16: 13). David and Solomon sat upon the throne of the Lord. I Chron. 29: 23.

When this kingdom was on the march out of Egypt to the promised land, they had no difficulty in negotiating

with the peoples through whose land they traveled until they came to the Amalekites who stubbornly opposed them. And because they were the first that warred with Israel (See Num. 24:20, margin) God made them a type of the wicked element of earth who sought the destruction of his people.

Immediately after the battle between Amalek and Israel, God told Moses to write it for a memorial in a book that he would utterly put out the remembrance of Amalek from under heaven. Ex. 17:8, 14. Then by reading the margin in verse 16, He says: "Because the hand of Amalek is against the throne of the Lord, therefore, the hand upon the throne of the Lord will have war with Amalek from generation to generation." The words used against Amalek by the Lord are the words used to describe the final fate of the wicked. (See also Num. 24:20). This text also indicates the conflict between the two thrones as they are comprehended among the children of men. The wicked hosts of earth are those who belong to Satan. Those who obey his mandates in preference to those of Jehovah constitute his kingdom, making place for his throne. On the other hand, those of earth who are "delivered from the power of darkness and have been translated into the kingdom of Christ," Col. 1:13, are those that constitute the kingdom of God; that is, they acknowledge God as their king; His mandates are acknowledged in preference to those of Satan. Hence the two trones. As we have seen, the kingdoms of earth have in the main yielded to Satan and his mandates. Christ could say my kingdom is not in this world, John 18:36, while Satan could show all the kingdoms of earth, and say, they are delivered unto me. Luke 4:5.

The way Satan has used the kingdoms of earth to do his bidding in the work of persecuting the woman—the church, in his endeavor to extirpate her very name that it be no more in remembrance is also indicated by the prophet David thus: "Shall the throne of iniquity have fellowship with thee, which frameth mischief by law?" Ps. 94:20.

This text slightly paraphrased becomes more plain. It might read "Shall the throne of iniquity which frameth mischief by law have fellowship with thee?"

This gives us a clue to the whole matter. The secret is out, the manner of Satan's using states to further his designs is now unfolded. It is by legal enactments. In other words he gets his mandates incorporated in the fundamental laws of the nations, which of course give him all the power of the nations to enforce those mandates. David says the throne of iniquity "frameth mischief by law." In other words it means he coerces peoples and enforces his mandates by uniting his apostate church with the state which at once makes the state a tool in his hands for the furtherance of his designs. That is why we say that the seven heads and ten horns are instruments of his using. In fact, persecution can by no possible manner of means exist without a union of the persecuting church with the state. As we have seen in a previous chapter that a union of the nations of earth with the apostate church has been the rule, we can see then that Rev. 12 is a prophetic picture of that very thing and its results.

Let us illustrate: Today in the United States of America, the only real exception to the rule of any consequence, if a crowd of one religious faith should undertake to inflict punishment on one of another faith all because of his non-compliance to their views, and practice, the state would immediately deal with that crowd as violators of the civil law, and punish them for interfering with his civil rights as a citizen. But if the attacking party would become strong enough to elect state or national officers favorable to their own peculiar views, pledged to incorporate those views in the laws of the land, then those of that faith instead of attacking and inflicting punishment on those not of their faith, would simply see to it that the state did the punishing. On that principle all the persecutions of the past have been possible, and on that principle only.

When the religion of Jesus Christ met opposition and persecution at the hands of Rome it was because it con-

flicted with the religion of Rome, which was the state religion which made all Christians not only dissenters from the religion of Rome, but criminals against the state of Rome. The papacy never could persecute until her religion was recognized by the state and became law. When the emperors issued edicts that the rulings of the church should be enforced, then it was that the Roman state became a servant of the Roman Catholic church to enforce her mandates.

Now the principle being clearly before us, let us see how it operated even in more ancient times against the people of God so that we might know exactly on what grounds the conflict will close—how verse 17 of our text is to be fulfilled.

Now the Lord never loses sight of his plans, they are always before him and always materialize though they may seem for a time to be delayed; so the very first thing King Saul is commissioned to do is to uttelry destroy the Amalekites. I Sam. 15: 1-3. But Saul fails to carry out God's command in this respect, and some of the Amalekites are allowed to exist and doubtless multiply. The time comes when we see God's people under the dominion of the Medes and Persians, when Ahasuerus is king. And lo, Haman, a descendent of Agag, the king of the Amalekites, was next to the king in power. (See Esther 3:).

A certain Jew, Mordecai by name, was numbered among the various servants of the court; and the king had given commandment that they all should bow before Haman. But Mordecai the Jew would not bow, which was pointed out to Haman with the information he was a Jew. At once Haman became enraged and thought scorn to lay hands on Mordecai alone, but thought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus. When he went to the king with his case, his plea against the Jews was as follows:

"And Haman said unto king Ahasuerus, There is a people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are

diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them." Esther 3: 8. Now the only laws the Jews could have had to which Haman objected was their religious laws; for the religious practice of the Jews "differed" from that of the rest of the people. So Haman argued that it would not profit the kingdom to suffer them to exist. So he pleaded with the king to make a decree that they might be destroyed. Permission was obtained from the king to draw up a decree and the writing was duly sealed with the king's seal and became a law. And no such law was ever passed before or since in all the history of earth. It provided for the destruction of an entire nation of people. All men, women and children of the Jews in all the provinces of the civilized world were to be destroyed and their goods confiscated. For nearly a year was the plot in forming and finally the arrangements were so complete that the whole conspiracy was to be materialized in one day. The text reads:

"And letters were sent by posts (postmen) into all the king's provinces, to destroy, to kill, to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month which is the month Adar, and to take the spoil of them for a prey." Esther 3: 10. "And the posts went out, being hastened by the king's commandment." Verse 15.

Search the annals of history where you will and you will find no such plot, no such law, and all against a peaceable people in time of peace, because their religion was different from that of the nation that ruled the world.

To the mind of man it looked as though the words of David were soon to be realized, "Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." The devil's conspiracy of the ages seemed on the verge of realization. The hosts of darkness doubtless were jubilant. All astir with delight at hopes of speedy triumph in which the most tremendous issue was at stake. Satan reasoned that all Israel—that

hated sect which is perpetuating a knowledge of the true God, was completely in his hand. The necessary law had been enacted and now all the power of the civilized world was pledged to its execution, while the Jews, unorganized, and scattered in every province, and helpless, seemed completely at his mercy.

As far as the plans of the evil one was concerned, and the willingness of the power of the state, this decree would have been carried out, but God who is mighty to save interposed and Israel suffered no harm. But all this reveals the spirit of the world. More important than all else, as far as our study is concerned, is the fact that the chief necessity to the success of the enemies' plans is the co-operation of the state by the passage of a law that compelled the state to act in behalf of those who were seeking the destruction of them who were honoring the true God, honoring Him as king by keeping His mandates in preference to those of the great apostate system.

Another case worthy of note that bears directly on the point, is that of the prophet Daniel who was appointed to the highest official position in the same kingdom—Medo-Persia, a few years before the event just narrated. The event is recorded in Daniel, chapter six.

Daniel was appointed above all the princes and presidents, who for that reason were very jealous of him. It is declared an excellent spirit was in him, and they could find no fault in him. Finally the princes decide they could find no occasion against him except concerning the law of his God. So they came together, and hit upon a scheme. They came to the king with flattering words, and proposed that he make a firm decree that whosoever should ask any petition of any God or man for thirty days except the king, should be cast into the den of lions. They pressed the case by saying: "Now O king, establish the decree, and sign the writing that it be not changed according to the law of the Medes and Persians, which altereth not." Verse 8. The king doubtless feeling highly exalted, signs the decree, and straightway the deceitful princes watch Daniel for

evidence against him, and sure enough they see Daniel praying to his God just as before. Into the den of lions Daniel is cast. God again interposes and the lions' mouths are closed. All this vindicated Daniel in his act of devotion to his God though the law of the state forbade it.

But what is the lesson we have learned from this experience of Daniel's? We have learned again the absolute necessity for a law by which those to be persecuted are condemned. The first necessity in the plot against Daniel was the passage of a law that definitely conflicted with the exercise of his religion.

When we read the record of these experiences with the nations of earth who can doubt the application we make to these prophecies, and the claim that the nations of earth are but the tools in the hand of the evil one to execute his designs against those that are loyal to God by keeping His commandments? (See chapter on *Universal Empire*).

THE CLIMAX.

Having studied the devices of Satan how easy it is to see the very means by which Rev. 17 will be fulfilled. "And the Devil was mad at the church and went to make war with the remnant of her members who keep the commandments of God."

Mark it, the very remnant, the very last of God's church, is now involved, and since six of the seven heads have done their work, and the ten kingdoms are largely in the past, we naturally would conclude the war waged by the evil one against the remnant must be the time the seventh head—the United States—is used.

It will be noticed also that verse 16 symbolizes the work of the reformation, the assistance the princes of Europe gave to it and the opening of the arms of the new world to the persecuted of the old. Then as the war against the "remnant" follows all that, we have further evidence that it is a work that must occur sometime during the history of the United States and is the final conflict in the drama.

We have found the first essential is the making of a law; and in this case it is to be a law that conflicts with the religious exercise of those "which keep the commandments of God.

Now one of the commandments of God as spoken by the mouth of God from quaking Sinai's top, was:

"Remember the Sabbath day to keep it holy.

"Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-10.

Now, as in the days of Ahasuerus and Haman there is a certain people scattered abroad and dispersed among the people in all the provinces of the civilized and even uncivilized world, whose religious law are diverse from the rest of the people and contrary to the laws of the nations, (Com. Esther 3:8) in that they are keeping the seventh day of the week for the Sabbath according to God's law, and they refuse to religiously observe Sunday the first day of the week, a purely pagan Babylonian institution.

While there has always been a few people that have kept the seventh day for the Sabbath, it was in the United States about the year 1845 a definite and powerful movement was started teaching the perpetuity of the ten commandments and the observance of the seventh-day Sabbath, and that we are in the time of the end; and the second coming of Christ was also preached as near at hand. Special stress was laid on the prophetic portion of God's Word.

They early took the name Seventh-day Adventists. At the present writing they number about 150,000 in all the world. They are not conspicuous as to numbers but mighty in their undertakings, having already reached nearly if not quite every nation, kindred, and tongue with their message, of which we will speak more fully later.

Early in their history they taught from the prophecies that the United States would sooner or later commit itself to religious legislation and from the very nature of the case *Sunday* legislation. Not long did they have to wait. Soon there arose a veritable clamor for Sunday legislation by nearly every religious body in the land. This movement began during the civil war and there was formed what was known as the Constitutional Amendment Association. Art. II of its constitution contains the statement:

"The object of this society shall be to maintain existing Christian features in the American government, to promote needed reforms in the action of the government touching the Sabbath (Sunday) . . . and place all Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

This movement grew until it soon had the co-operation of not only all the churches but many other supposed benevolent associations, the prohibition political party, etc. By the year 1883 this association was superceded by the American Sabbath Union, the object of which was to more definitely direct legislators to enact Sunday legislation. The leader of this new movement, Dr. Wilber Crafts, said he would secure a Sunday law or die in the attempt.

Through this new union numerous attempts were made to secure a national Sunday law. In every session of congress, for years, from one to ten Sunday bills were introduced.

But while the Sunday advocates were active, the Seventh-Day Adventists were not asleep. They flooded the land with literature. Published papers in the interests of liberty of conscience in matters of religion. This literature was placed in the hands of educators, legislators, and the judicial element of the land, and on every occasion of the presenting of a bill for Sunday legislation their ablest talent was present to oppose the bill, until it seemed the efforts to secure a national Sunday law were hopeless. With the states, however, they seemed more successful so that now nearly every state in the Union has a Sunday

law. Of course all these state Sunday laws are weak in that they are contrary to the national constitution, consequently they feel that their object as far as the securing of a Sunday law is concerned has not yet been attained.

All the efforts to secure the sanction of the nation favoring Sunday being so unsuccessful, their efforts seemed to slacken for a time. But knowing from God's word that the law would surely be forced upon the nation, the Adventists looked forward to the time the efforts to obtain the Sunday law would be redoubled, and sure enough the looked-for campaign began.

In 1905 there was effected in New York City the federation of all the principal protestant denominations in America. Thirty-two denominations were represented in the federation, with the avowed purpose to organize so as to bring their united pressure to bear on the law-making bodies of the land to secure certain moral reforms, among which Sunday promptly received its full share of attention. Four years later at their first quadrennial conference at Philadelphia, Pa., again in their resolutions they demanded "that all encroachments upon the claims and sanctities of the Lord's day should be stoutly resisted by such legislation as may be secured to protect and preserve this bulwark of our American Christianity."

And they rejoiced at the number of organizations in America that are working for the same purpose.

When an amendment was introduced to exempt those who religiously kept another day it was stoutly resisted and voted down by a large majority of the eight hundred delegates present.

About the same time this powerful federation was effected, there was also a movement set on foot by the Catholics to federate all the Catholic societies of America, which was soon consummated, with the same avowed purpose as that to which the federated protestant churches are pledged, i. e., to bring united pressure to bear on legislative bodies to legislate moral reforms, especially protection by law of the Sunday rest.

These two powerful federations representing over 33,000,000 communicants are live, active organizations today, holding their regular national assemblies which are characterized by mass meetings, parades, fiery speeches, setting forth in their speeches the "godlessness of our godless constitution," and setting forth as the only hope of the nation the recognizing of the Christian religion, especially the Christian Sunday by law. These portestant assemblies are generally favored by telegrams of congratulations from presidents of the United States, and heads of all benevolent associations that do not happen to be present. Never do they close without the adoption of a resolution demanding legal enactment favoring Sunday rest.

The Catholic federation meetings are very similar in nature, only they have the additional distinction of receiving telegraphic congratulations from various Catholic dignitaries who are too far away to attend and always a communication from the Pope praying for the success of the meeting and putting his blessing upon it.

And in addition to these two great federations, there is the American Federation of Labor that stands favorable to the passage of a national Sunday law. To make this plain we will quote from the words of Samuel Gompers, president of the A. F. of L., to Dr. F. F. Mutchler in reply to an invitation to attend and address a meeting of the international Federation of Sunday Rest Associations of America at Norfolk. He said, in part, after expressing his regrets at his inability to attend:

"May I take opportunity, however, of conveying to you my hearty commendation of the principles and purposes of the association which you represent? Not only am I personally in hearty accord with any movement which has for its object the preservation of one day's rest in seven, but the American Federation of Labor, representing, as it does, over two million workingmen and women, has emphatically declared itself in favor of the Sunday rest day, and it has done as much, if not more, than any other organized body of men and women to enforce the observance of the Sunday rest day."

Now what is the situation? Simply this: There are three of the most powerful federations in America united

or federated on this point, i. e., a determination to secure a national Sunday law. When the Sunday rest law which prescribes that no work shall be done on sunday is passed, then what? If the Sunday zealot so demands, the whole power of the nation can be called upon to enforce the law and impose the penalty. The seventh day observer will be compelled to rest two days every week, an act which God does not require, or incriminate himself not only in the eyes of the Sunday zealot but the nation as well. He will not only be flying in the face of popular religious practices of the churches of the nation, but he will find himself in direct conflict with the *law* of the nation. And worse yet he will be in his religious belief and practice opposed by a law that the Sunday keeper has secured, knowing full well the very position in which the Sabbath keeper would find himself. Time and again has the Sunday law advocate been told just the principles involved in his demands. They have been fully warned, but they reason as did Haman, "It will not profit the nation to suffer them." Thus the Seventh-day Adventist will find himself in identically the same position the Jews were in the days of Ahasuerus, and Daniel was, in the days of Darius.

If one desires to know how religious laws operate go back to the dark ages—the days of the inquisition. Study the religious persecution of the colonial days of America. Yea, even the days of state Sunday laws, weak and unconstitutional as they are, many, yea, even hundreds, of Seventh-day keepers have paid penalties varying from thirty to sixty days in prison or chain gangs or paid from thirty to one hundred dollars in fines for doing the most trivial duties on Sunday. Read the operation of the late Sunday laws of Arkansas, Tenessee and other southern states and their results; note Senator Crockett's eloquent plea for its repeal.

As time passes, the Sunday law advocate is becoming more and more impatient and exasperated. He sees that it is the Seventh-day Adventist that is thwarting his plans. So, in the "clinic sessions" of the Lord's Day Alliance con-

vention held in Baltimore, and another convention held in Washington, D. C., (these clinic sessions were secret) more stringent measures were advocated "to bring the Adventists to time." Fines ranging from three to six hundred dollars were prescribed and from three to six months imprisonment, and the confiscation of their property down to $2,000. And, what does it all mean? Only that all things are conspiring to fulfill the prophecy God has made as to the nature and working of the woman—Babylon. It means that the conspiracy is not only being formed but about to be consummated. The last act of the drama is about to be staged. It means that the United States of America will be the last or seventh head of the "Beast," and the last head or world power used in the great conspiracy against the commandment keepers. Here in our boasted land of liberty the final plot is made. This nation will give the impulse to the wave that will roll to the utmost shores of the remostest colony. Here in America we will see the plot consummated to make the words of David a fact, "They are confederate against thee." "They frameth mischief by a law." Here in America is where the plans are laid that are to sweep the world. But reader which side do you want to be on? Bear in mind the same arm that was mighty to save in the days of Mordecai, will be mighty to save in the final crisis. Those who keep his commandments are the ones that will sweep triumphant through the gates into the city. Rev. 22: 14.

NOTE ON REV. 12:—Some expositors have confined the historical field of Rev. 12, to what they call Pagan Rome, and deal with the church of God from the cross forward.

The very first feature of the prophecy is that of the church waiting the birth of the Messiah, which has been true from the days of Mother Eve.

The Dragon is seen in the vision waring in heaven and is cast out with his angels. His tail drew the third part of the stars (angels) and did cast them to the earth.

According to our analysis Rome is comprehended in the prophecy as one of the seven heads; the one which was on the stage of action during the time the man child, Christ, was born. But it will be noticed that the next work of the Dragon after the failure to put the Christ child to death is to seek the destruction of the church during the 1260 years, which can apply to nothing but the 1260 years of Papal supremacy. But we ask where was Pagan Rome then? And still further on down in the stream of time we see the Dragon making a last desperate attempt against the "remnant." Surely it can not be Pagan Rome that persecutes the remnant, because, as we have seen, the remnant is the last phase of the true church that is to experience the last conflict with the dragon.

CHAPTER XXII.

THE FALSE PROPHET.



In order that the career of this great apostate system might be seen in its entirety as revealed in prophecy, we can not omit a brief analysis of the thirteenth chapter of Revelation. It seems to be a companion to the twelfth and seventeenth chapters.

The chapter opens with the words: "And I stood upon the sand of the sea."

We will remember that John is bearing testimony of things that he saw. Rev. 1:2. The prophet must have been allowed to see in vision the multitude of earth, as "the sands of the sea," is the very figure of speech used in different scriptures to symbolize great multitudes. Especially is this the case in Rev. 20:8 where the entire accumulated wicked host of all ages of the earth are comprehended in the expression, "the number of whom is as the

sand of the sea." Also in Rev. 17: 15, the sea, or waters, represent 'peoples, multitudes, nations and tongues.' Note also the promise to Abraham that his seed should be as the sand of the sea. Gen. 22: 17. Then it must be that, as the Savior could see all the nations of earth in a moment of time, Luke 4: 5, so, John was given a vision of the vast hosts of earth. He was given that vision that he might see, and record what transpires among them. So he continues: "and saw a beast rise up out of the sea." In this he saw something rise up and develop among the peoples of earth, and that which he saw he calls a "beast," "having seven heads and ten horns." Here we have that familiar symbol of the earth as an instrument in the hands of that apostate church—Babylon. However, we have reasons to believe that the word *Beast* applies more directly to the church in this instance than to the state. Notice, the "Beast" *has* seven heads and ten horns. In other words, the Beast, the apostate church *has* under its control seven heads and ten horns, or still in other words, this church has under its control for its using seven great world powers and ten lesser ones.

The query might be, what license is there for concluding the beast applies in this instance to the church and not to the state as in the previous chapter. We will say that while the Bible is bound to agree in its teaching from one end to the other, yet the Lord lays down no rule that binds him to always represent a thing by one certain symbol, word, or figure. For example, we will notice carefully Daniel, chapter seven. Here we have the nations of earth from Babylon to Rome brought to view under the symbols of beasts. Rome, the fourth beast, is seen to have ten horns which the angel tells Daniel are ten kingdoms that shall arise out of the fourth beast—Rome. (Compare verses 7, 8, 24.) The prophet saw a horn come up among those ten, and subdue three of them, and it had eyes "like the eyes of a man, and a *mouth speaking* great things." In our exegesis of this chapter we have proven that this horn applies to the Papacy, and to nothing else; and so

patent is this application that there is scarcely a single exponent of the text that takes objection to this view.

The very next scene presented before Daniel is the investigative judgment. A wonderful activity is seen among the angels that minister before God, and the "judgment was set; and the books were open."

Then Daniel says: "I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Now it will be noticed that the horn that had a mouth and spake great things, which is the Papacy, is called also the "beast."

In Isa. 2: 1-3 the Lord symbolizes both the nominal Christian church and the nations of earth by a "mountain." It says "the mountain of the Lord's house shall be established in the top of the mountains," which can mean nothing but that the professed Christian churches are in the last phase of the spiritual conflict, united with the states, at which time they become Babylon in the fullest sense. Here both the church and the state are brought to view in one verse of scripture under the same symbol; and the church is brought to view under two different figures in Daniel 7: 11, i. e. a "horn" and a "beast."

Now, taking the same license in the thirteenth of Revelation, we see the church brought to view under the symbol of the beast, and *has* for her using the nations of the earth.

Again, it would be inconsistent to make John say, I stood among peoples, multitudes, nations, and tongues, and saw peoples, multitudes, nations, and tongues arise. It would be more consistent to make him say, I stood among peoples, multitudes, nations and tongues and saw a great apostate church arise, which had these same peoples, nations, and tongues to use under seven great and ten minor nations.

The question might be asked why are the seven heads and ten horns introduced, when the church only is to be delineated in the prophecy? Our answer would be that the

nations of earth are introduced in order to locate the church, which by the prophecy, is seen to coexist with them. Hence the whole ground is covered that we might properly relate the special object of the prophecy to the whole.

In Daniel, chapter seven, the same ground identically is covered that is covered in chapter two, until it comes to the history of the Papacy. Not so much that additional features of all those kingdoms might be revealed, but that there might be no mistake as to the relation of the Papacy to those kingdoms, as to the time of its rise, and its nature.

The only difference between this chapter, and chapters twelve and seventeen is that this chapter subdivides as it were the one great apostate church and brings to light its different phases, i. e., its Pagan, Papal and Protestant forms. But at the first sweep of John's vision, he sees the whole world and its connection with the apostate church called the Beast. The seven heads and ten horns on the Dragon of Rev. 12 and the Beast of Rev. 17, undoubtedly comprehend all the history of the nations from Egypt to the end, and we can see no reason for thinking the seven heads and ten horns of the chapter under consideration do not comprehend the same. The "Beast" (church) then, is seen at first sight in its entirety as united with, and using the nations of earth. Nations being the vehicle of its using, it becomes swift as a leopard, greedy and devouring as the bear, and bold as the lion. These very symbols are used to represent some of the nations of its using. (See Dan. 7.) The next step is: "And the dragon gave him his power, and his seat, and great authority." The "Beast" being the great apostate church—Babylon, and the dragon being the Devil, (Rev. 12: 9,) this would be equivalent to saying the Devil gave to this church his power, seat and authority.

We have already concluded that since, by the sorceries of Babylon "were all nations deceived," and, the Devil is the deceiver of the whole world, then the apostate church Babylon must be the system through which Satan operates to deceive. And since we have seen that the nations of earth constitute Satan's kingdom, and his church sits en-

throned as master of them, then surely the dragon—Satan, gave to his church, his "power," "seat," "and great authority." This apostate church has used the power of the nations, and of course their authority, which at the same time "seats" it *above* the nations as we have seen.

The picture before us then, is that of the false Babylonian religious system fully equipped, sits enthroned among the nations greedy for power, bold as a lion in its advantageous position, vested with all the power and authority everything out of heaven can bestow.

Since a union with the state is vital to this system, any interference along that line would be an event of transcedent importance to it. Its welfare, if not its very existence depends on the arm of the state. In the prophetic delineation of the history of this church, just such an interference is recorded. John says: "And I saw one of his heads as it were wounded unto death; and his deadly wound was healed."

Since all in the way of heads, that have ever been introduced in the prophecy are the seven heads; we must conclude that it must be one of the seven that was wounded "as it were" to death, and, since we have seen that it is vital to the life of the beast that it have temporal power, we would naturally conclude that a time is brought to view when it seemed "as it were" that the "beast" was deprived of such power. It must have appeared to the prophet that for a time this apostate church had no head or government to use, yet soon the head is restored, or in other words, soon the church has civil power at its command again, i. e. "the deadly wound is healed."

It would seem all we have to do in order to locate the fulfillment is to go back to the time when that once mighty Roman empire was compelled to give way to the barbarian hosts that effected her complete disruption. About 356 A. D., the trump of war was heard that sounded the death knell of that giant of imperialism. For over 120 years the conflict raged. At the end of that time, about 476 A. D., ten kingdoms, headed, and governed by new people, had

fixed themselves on the very territory of the Roman empire. The sixth head was gone—slain.

Percy T. Magan, historian and author speaks as follows of the Roman empire:

"When the year A. D. 476 arrived, the empire of Rome perished. Henceforth there was naught of the Pagan Roman Empire but a memory and a name. In its place were ten kingdoms, all young and aggressive. World empire of the old sort was obviously out of the question for the present at any rate."—*Extract from an article in Weekly "Signs of the Times" of August, 1916.*

The apostate church about this time was changing her dress. The Woman that had been arrayed in Pagan costume simply slipped on a Christian dress, and a dress of gauze at that, under which her Pagan nature is still retained. But, what government, or governments, was at that time at her service. It might easily appear to the prophet that "as it were" there was none. Imperial Rome was gone, the ten kingdoms were only partly won to the Catholic faith. Internal disturbances existed in the church itself. There seemed to be an unsettled condition of affairs for the church as well as the state. The church had enemies in the three Arian powers that it seemed unable to cope with. Instead of Popes crowning kings, the king dictated in the election of Popes. It is certain the political head of the church seemed wounded, at least for a time. The great universal head, Rome, was gone, and it took time and tact to swing the ten reigning powers to the side of the church so that they could be said to be instruments of her using completely. The wound, however, was completely healed by the year 538 when by intrigue, and wars instigated in her interests, the three Arian powers, the Heruli, Vandals and Ostrogoths were "subdued," and all opposition to the church was overthrown, and the church sat once more supreme, with the kingdoms where the once mighty empire stood, again at her feet.

All this, church historians would call the rise and development of the Papal church. We call it the transforming of the one and same old Babylonian Pagan church. It

was only changing its name, and at the same time recovering from what appeared to be a loss of temporal power; which, of course, as seen from the principle already laid down, she *must* have, to accomplish her designs.

The deadly wound being healed by her complete reinstatement with the powers of earth, the church now goes on more absolute in her power, more deadly in her designs than ever. The prophetic view after the deadly wound is healed is: "And all the world wondered after the beast." Verse 3, last part. This is descriptive of the complete control the church held over the spiritual and temporal affairs of earth insomuch that it was fatal to the man or woman. king or peasant, to oppose its authority.

The following further description is significant: "And they worshipped the dragon which gave power unto the beast, and they worshiped the beast, saying, who is able to make war with him." Verse 4.

This text proves beyond a doubt that this false religion here brought to view, called the beast, is only devil worship; for they that worshiped the Beast worshiped the Dragon. The remainder of the verse indicates that nothing was able to oppose the beast when again his temporal power was restored.

Now we take it for granted the reader has fresh in his mind our application of the horn of Daniel 7: 24, 25 that plucks up three other horns, speaks great words against the most high, wears out the saints of the most high, and opposes the throne of God by thinking to change God's times and laws, and they are given into his hand for a time, times, and half a time, or 1260 years. Compare with this verses five to seven of Revelation 13, and it will appear at once this identical power is brought to view.

We have already noticed that it was the year 538 A. D. that the church again acquired the control of the nations of earth, and our text says he was to "continue forty and two months." This time corresponds exactly with the time, times, and half a time of Daniel 7: 25. Forty-two months at thirty days to a month would make exactly 1260

days, and as a day in prophecy stands for a year, (See Eze. 4: 1-6, Num. 14: 34) would be 1260 years this beast should hold sway *from the time of the restoration of its governmental head,* 538 A. D., which would carry us to the year 1798 A. D., the very year the Pope was exiled by the French, and the power of the Papacy broken.

This interpretation makes the prophecy delineate the events of history in the exact order in which they came. John sees the Beast—the one apostate church, in its entirety, and sees it vested with great power and authority. As he watches its history, he sees the Beast move along without a break until the fall of Rome. Then he sees one of its heads "as it were wounded." It seems to be without a state for a time. But by the year 538 A. D., the wound was "healed" by the complete restoration of its temporal power. Immediately after the restoration of its temporal power John sees all the world under its sway. "All the world wondered after the beast." Then after speaking of its character he says "and power was given unto him to continue forty and two months." It would seem natural by a careful examination of the text, that the forty and two months would indicate the time it was to *continue* from the time the wound was healed. If the wound was healed in 538 A. D. and he was to continue 1260 years, in 1798 A. D. some event would occur that would *discontinue* his power. The discontinuance is prophetically described in the following words: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," which was doubtless fulfilled when the Pope was led captive by the sword of the French in 1798.

To paraphrase the prophecy in the light of history it would make John say, "I stood among the peoples of earth, and saw a religious system arise, that made servants of the seven world powers, and ten smaller ones. And the Devil gave it great power and authority even the seat, power and authority of those governments, and I saw it as it were, lose its temporal power, but it was restored again,

so that all the world wondered after it, and it persecuted terribly and held all nations under its sway, and it continued 1260 years, at the end of which time its power over the nations discontinued; for whereas it had led into captivity it was led into captivity, and whereas it had used the sword of nations to slay, it was slain by the sword."

Long has this beast led into captivity. Many had it slain with the sword. The blood of millions will testify in the last day to her murderous career. Historians place the number slain by her in the persecutions of the dark ages far into the millions. (See Scott's *Church History*. Wyley's *History of the Waldenses*, Fox's *Book of the Martyrs*, St. Bartholmew's *Eve*, etc. etc.,) but the prophecy says: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed by the sword." Verse 10. It seems reasonable that this language would direct our minds to the time the Papacy is humbled by the leading of the Pope captive by the sword of France when after two years exile he dies. At this time the Papacy loses her grip on the nations, and what a blessing to the people of earth, what an opening for light, now that the power of spiritual darkness is broken. What will be done by the Lord during this brief time of relief of the people from such bondage. Ah, it was all told in the historical answer to the voice of his own prophecy. The time had arrived for the definite movement spoken of in the previous chapter. God was about to begin the development of a people prepared for his coming; the way must be cleared. The greatest freedom of action in religious matters must be guaranteed. So the opening of the New World and the development of a nation where true principles of religion could be freely exercised, were necssary. So we believe we see in the remaining portion of this chapter the United States of America, with her constitution eliminating every thing savoring of the union of church and state, and thus producing a mighty nation in which his final work would be developed, and yet at last, and, as the very last act in the drama, we see this nation repudiating all her splendid

principles and committing herself to the principles of the old Dragonic worship.

With verse eleven begins her history as follows:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is Six hundred three score and six." Rev. 13: 11-18.

Some reader may be filled with wonder and indignation at the thought of this great nation—the United States—being implicated in fostering a Pagan form of religion. It is true that this nation may never indulge in the orgies of Bacchus or Osiris, but we feel confident of being able to prove that the essentials of Pagan worship are being, and will be to a greater extent, enforced by this nation. Let us first see, however, if this nation fulfills the requirements of the prophecy.

First: It is seen to come into prominence just after the beast in its Papal form is led into captivity. We shall for convenience refer to this beast as the Papal beast, and the latter as the two horned beast.

What nation then, began to come into prominence as a separate nation about 1798 when the pope went into captivity? Cast about wherever you will, and your mind will always revert to the United States. March 1, 1789, the

American Ship of State was fairly launched by the ratification of the constitution.

Second: Is its manner of rising described in the prophecy met in the United States? Let us see. It is said to come up out of the *earth.* In this respect it is different from all the previous great nations. *They* came up out of the *sea,* a movement which signifies the rising among peoples, nations and tongues. But the two horned beast came up out of the earth. This must signify that it arose where no nation had previously existed. Taking the time, and manner of its rise into consideration, the United States fully meets the requirements and no other nation does.

Third: It has two horns like a lamb. This denotes youth and gentleness. The United States was a new nation, and until recently has never assumed a warlike attitude as have other nations. This, however, is not believed to be the greater significance of the two horns. It symbolizes two distinct features of government, which, in themselves, are powers or sources of strength, although lamb-like, and are fully met in the republican form of government and Protestant form of religion. The constitution of the United States guarantees a republican form of government. See Article 4, Section 4. And the first amendment, Article 6 reads, "No religious test shall ever be required as a qualification to any office or public trust under the United States." Article 1 of the first amendment begins as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." One can see that these articles grant the amplest liberty in civil and religious affairs.

The Honorable G. H. Bingham states the matter in its true light when he gives as the object of those who first sought these shores that they found here "what the world had not seen for ages: Namely, a church without a pope, and a state without a king."

It will be noticed that on the horns of this beast there are no crowns, denoting doubtless a republican form of government. Under the liberal and noble constitution of

the United States it has become one of the greatest nations on earth today. When the constitution was framed the horrors of the dark ages were fresh in the minds of its framers. They also had had a taste of the evils of the union of church and state. Consequently an asylum was opened here for the persecuted of every nation; churches of every denomination freely and rapidly grew; emigrants streamed in by the millions. As a result of the freedom of thought and action in politics and religion it grew into a nation of thinkers, which has caused it to be a nation foremost in useful art and industrial progress. This nation was established on the principle which God would have it—"Render therefore to Cæsar the things which are Cæsar's; and to God the things that are God's." This is Christ-like (lamb-like).

Now let us review the points which identify the two horned beast with the United States, and see if we do not have good grounds for our conclusions. First, it must be a nation distinct from the nations of the old world. Second, to do this, it must rise in the Western Hemisphere. Third, it must be seen coming into prominence about the year 1798. Fourth, it must not rise on the ruins of other nations. Fifth, if it is to be the seventh head of the dragon, or the seventh of the earth's great powers, and continue but a short time, its progress must be rapid. It must grow quickly into a great nation. Sixth, it must have a republican form of government. Seventh, it must be Protestant in religion. Eighth, it must exhibit before the world two great principles of government which are in themselves just, innocent, lamb-like, or Christ-like. Ninth, it must perform its work this side of 1798, or after the ending of the supremacy of the Papacy, an event which took place at that time.

It will be seen that it is impossible to apply the specifications of this symbol to any other than the United States, because they are all fully met by it, and are not met by any other.

But, this nation which built a foundation upon such glorious principles—principles of liberty, and therefore principles of God, soon is to become the medium through which Satan speaks.

This last qualification is set forth in these words: "And he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." There is absolutely no uncertainty as to what the "first beast" is, the power of which is exercised by the two-horned beast (United States). It is of course Babylon, the harlot that exercised such power over the nations, and if the United States yields to this power, it will necessarily speak as a dragon, or as a pagan nation would. In other words, it will yield its influence to Satan for his final effort to bring the world to the acceptance of his false system instead of the true. Just as soon as the United States acts like nations of former times, it must in a national capacity interfere in religious affairs. Further, it must exercise a religious power which is not in accordance with God, but in accordance with the opposing system, for it speaks as a dragon. Now all *must* agree that if this prophecy applies to the United States, and if it ever meets its fulfillment, the result *must* be just as described; there can be no other logical conclusion.

Verse 13, and the first half of verse 14, bring to view the development of modern spiritualism, which had its rise in the United States in 1848, of which we will speak in another connection.

The United States as it does the work of the seventh head of the beast is more definitely spoken of in the latter part of verse 14 and the remainder of the chapter. When this prophecy is fulfilled we may expect the United States to make some religious law which will be in exact conformity to the pagan system—such as will venerate the opposing religion above God's own form of worship. And before its career is ended we would expect that law to be so rigorously enforced as to bring about a boycott, and a persecu-

tion of those who will not comply. One who reads verses 14 to 17 will see all this is implied. This nation is going to enforce what is called the "mark of the beast," under the severest penalties.

As we understand that the beast's worship and Satan's worship are identical, we would expect that the mark of the beast would be something, or some form of worship, which would *mark* the chief characteristic of Satan's false religion. We would look to see something enforced which would in itself contain the chief *visible* mark of the *essence* of that religion.

It will be remembered the transcendent feature of the false religion is the worship of the sun, and as a standing memorial men were led to dedicate the first day of Jehovah's week to its honor, and called it Sunday. Webster and Worcester say the day was so called because dedicated to the sun and its *worship*. Morer says it was set apart as a memorial of their *veneration* of the sun. The *North British Review* calls it the wild solar *Holiday* of all pagan times. Constantine calls it the *venerable day* of the sun. (Note the sacred titles given the day). So we might multiply testimony to show that Sunday was not only a day named in honor of the sun as the other days of the week were named in honor of other pagan gods, but it has the peculiar distinction of having a definite religious significance in the pagan system. And then, to come on further down into the papal phase of that same church we find it as soon as possible picking up that old venerable day of the sun, and, as we have said, giving it a new dress—giving it a Christian significance and enforcing it by law, and then on top of that boasting that she is wholly respensible for its adoption by the world, even to the extent of holding it up as a "mark" of her power and authority.

When asked by what authority she commands holy days and religious feasts, which authority indeed belongs only to God, she answers: "By the very act of changing the Sabbath from Saturday to Sunday, a change for which

there is no scriptural authority, yet a change in which all the world agrees with her."

In the light of all this, and what has gone before we feel confident in saying that Sunday as a day of worship is the "mark of the beast" because Sunday sacredness is the very insignia, the distinguishing feature, the very "mark" of that false system, not only during the time of the Papacy, but during all its history.

How can we conclude otherwise than that the United States after holding out religious liberty to her subjects for so long, will reverse the principles of religious liberty and allow herself to become the tool in the hands of the church and in so doing make an "image to the beast." That is, relate herself to the church just as other nations have—i. e., commit herself to Sunday legislation. She must legislate to the point of enforcing the essential feature of the dragon worship which is the essential feature of sun worship. She will enforce the "mark" of the beast which is pre-eminently Sunday. And everything possible is conspiring to bring it about, as we have seen in the previous chapter.

Students of prophecy declared the United States would do this very thing when there was nothing on the political horizon to indicate such a movement. But like a clap of thunder from a clear sky, the dragon's voice was heard and the spirit of the old dragonic system was seen when the promoters of Sunday legislation launched their program. The real spirit of the movement was manifest in the fiery speeches of its ardent advocates, and the pages of the press organ of the association, the *Christian Statesman.*

The Statesman of January, 1887, said, speaking of those who opposed their Sunday law movement:

"Our remedy for all these malefic influences, is to have the government simply set up the moral law and recognize God's authority behind it, and *lay its hand on any religion that does not conform to it.*"

Jonathan Edwards, D. D., vice president of the constitutional amendment association, in a speech in 1873 at

their convention, said: "We want state and religion and we are going to have it." In the same speech Mr. Edwards admitted that they were warned that a Sunday law would work a hardship on seventh day keepers and on such as did not believe in Sunday sacredness, but he declared "I would tolerate him as I would a poor lunatic . . . I would tolerate him as I would a conspirator."

The Christian Statesman of Oct. 2, 1884, said:

"Give all men to understand this is a Christian nation . . . . . Inscribe this character on our constitution . . . ENFORCE upon all who come among us the laws of Christian morality."

"Rev." J. Boring Gold said in a great Sunday law mass meeting where Catholic priests and Protestant preachers united in demanding a Sunday law:

"It should be understood first and last that this is America and not Europe, and the laws say expressly that no work, save that of necessity and charity, shall be performed on the Sabbath (Sunday). The man who does not subscribe to the doctrine of Sabbath observance is a *traitor* to his country *and should be treated as such.*"

Now suppose the will of these men should be incorporated into constitutional law, where would be the men and women who may love their country as much as any one could, but who felt duty bound to obey God's command to rest on the seventh day? In the language of Mr. Gold he would be a traitor to his country and should be treated as such. Mind you, these men have been reminded that there are seventh day observers in the land; but the answer comes back that they would as soon tolerate a lunatic or a conspirator.

All this might not sound bad to the one who has not given the subject deep consideration, but all religious interference on the part of civil government is wrong. Senator Richard M. Johnson in the famous senate report on Sunday Mails, Jan. 19, 1829, gave utterance to some of the grandest truths ever penned on the true relation of the church to the state. Among many other things he said:

"Our government is a civil and not a religious institution;" again he said: "It is not the legitimate province of the legislature to determine what religion is true, or what is false." Again: "The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights and not to determine for any whether they shall esteem one day above another or esteem all days alike." Again: "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."

Still again: "Extensive religious combinations to effect a political object are in the opinion of the committee always dangerous . . . . when that influence begins to operate upon the political institution of a country, the civil power soon bends under it; and the catastrophy of other nations furnishes an awful warning of the consequences."

The testimony of the fathers of our nation is replete with such utterances as the foregoing. They seemed perfectly clear as to the true relation of the state to the church, and their every act, every law, the greatest of which was our constitution, was framed with the view to keep church and state apart. They of all men could look back upon what Senator Johnson called the "catastrophe of other nations," which furnished for them "an awful warning." They looked upon the history of the middle ages as a history of bigotry and intolerance. On the screen of the past they saw the rack, gallows, the hangman, and the victim, as a result of religious legislation. They reasoned that before nations made us citizens, God made us men.

It will be an awful time when men set themselves up as God's avengers.

The man who compels me to keep his day has his liberty and mine too.

The promoters of religious legislation do not seem to see that to compel a man to act like a Christian when he is not is to make him by law a hypocrite.

They do not seem to see that the heart can not be changed by legal enactment, that it is a God-given right

that every man shall worship, or not worship as he may choose, the consequences to be left to God alone.

They do not understand that all governments are only civil institutions for the regulation of the civil duties between man and man. They do not seem to understand Christ when he said "render unto God the things that are God's and to Cæsar the things that are Cæsar's."

In the light of all this we see our Sunday advocates advising measures to "silence" the seventh day observer. "More drastic penalties to bring them to time." Although the Seventh-day Adventists are acknowledged to be a God-fearing people, and law-abiding citizens, exercising their constitutional rights to observe the day their conscience dictates to them, yet "they must be brought to time," while the railroads, street cars, garages, livery barns, confectionery stores, ice wagons, cigar vendors, etc., etc., can do a thriving business, make all the tumult necessary, and our Sunday worshippers seem unmolested. But let it ever be remembered that the final conflict is because "The dragon was wroth with the church and went to make war with the remnant of her members that keep the commandments of God." The devil cares little how much tumult is made by the business world on Sunday. Beyond a shadow of a doubt the ulterior motive is to carry out the program of the dragon as it is uncovered by the prophet David. Psalms 83: 1-5.

And be it ever remembered this can never be done without the securing of a law, as we have seen by the experiences given in the Bible, and as David again says "The throne of iniquity which frameth mischief by law." Ps. 94:20. The extent to which the movement will be carried is clearly set forth in the prophecy. The two-horned beast —the United States, the champion of Protestantism—is to "Exercise all the power of the first beast before him and cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." "And he causeth all . . . . to receive a mark in their right hand or in their foreheads, and that no man might buy or sell,

save he that had the mark, or the name of the beast, or the number of his name."

The only conclusion to which we can come is that this nation will attempt to force by law, all to bow down to a mandate of the dragon in order that by so doing all will acknowledge his authority. Some will give their mental assent to the law, assist in its propagation and enforcement, thus receive it in their foreheads. Others because of the existence of the law, will comply by ceasing from all labor, thus receive it in their right hand. Some receive the mark of the beast, i. e., accept in the light of Bible remonstrance the pagan Papal Sunday. Others will go farther by accepting the very name of the beast, and the number of his name, that is, accept the Pope as all he claims to be.

The closing verse of this remarkable chapter gives a clue to the understanding of the number of his name.

It is declared to be the number of a man and his number is six hundred threescore and six.

The Catholics claim the prerogatives of the church are vested in the Pope, the visible head of the church. On his triple crown appears the following title:

VICARIUS FILII DEI,

which means Vice-Gerent of the Son of God. In this Latin name, found on the crown of the man who stands at the head of the beast in its Papal phase, in a Latin country, where originated the system of giving numerical value to letters called the Roman system of numerals; in this name, we say, we find the required number. By taking the letters of this title that have numerical value, we find it sums up the required number thus:

V	5
I	1
C	100
A	0
R	0
I	1
U	5
S	0

F	0
I	1
L	50
I	1
I	1
D	500
E	0
I	1
	666

Should the reader wish to study from one that speaks with authority on the manner in which the drama will close in fulfilling these phophecies he will do well to secure a book entitled "The Great Controversy Between Christ and Satan," Review and Herald Publishing Co., Tacoma Park Sta., Washington, D. C. (See closing chapters).

Note—The head that was wounded as it were unto death has generally been interpreted to apply to the taking captive of the Pope by the French in 1798. And the healing of the wound is thought by the same exponents to be the final restoration of the temporal power of the Papacy.

It seems to us it would be more consistent to take the position that *if* the taking captive of the Pope, thus depriving the church of its head, was the making of the wound, it would be healed when the new Pope was elected, and the head of the church restored, which was but two years later, then we need not look for a further healing.

Again: It would seem to us that if the *restoring* of *temporal* power by the Beast is the healing of the wound, it would necessarily follow that the making of the wound would be the *losing* of its *temporal* power.

To this later view we hold, as the more consistent. When we go back to the time Rome, the sixth universal world power, passed off the stage of action, we find an event to which we can point as the wounding of the head by the loss of temporal power, and 538 A. D. as the exact year the temporal power was restored.

Beginning with the year 538 A. D. marks a new era for the apostate church which is the era the revelator wishes to make the most prominent in this chapter, and which is identical with the Papacy. Hence we find the Papacy fulfilling the prophecy from the last part of verse three to verse ten inclusive.

It will be noticed that immediately after the statement: "And his deadly wound was healed," the description begins with the words: "And all the world wondered after the beast." Then after the angel describes the nature of the worship of the beast and its blasphemous character, the next statement is "Power was given unto him to continue forty and two months."

Now as there is a definite time of the healing of the wound, i. e., 538 A. D., and the beast was to continue forty-two months (1260 years) it follows that at the expiration of that time something was to occur to cause it to *discontinue*. That is, discontinue in the capacity of its power as described in the prophecy. And its power was to persecute the saints and "power was given him over all kindreds, and tongues, and nations."

This was evidently the capacity in which he was to "continue" until 1798, at which time the forty and two months expire. And true to the prophecy, we see his power over the nations and saints brought to an end by that time.

But the query might be, if at the time the Pope was led captive, there was a loss of temporal power, and we look for the restoration of that power, why does not that fulfill the statement concerning the wounding and healing? Answer, the wounded head points too plainly to one of the seven heads of the beast. Further, there is nothing introduced in the prophecy that would point to a pope as one of the heads. There were over a hundred popes and there were quite a number of kingdoms that the popes were dominating before he was taken captive in 1798. The loss of temporal power at that time would be the wounding of "all his heads," or of his "various heads," instead of "one of his heads." And let it be remembered that, if the Pope

really represented the head that was wounded to death, then logic drives us to the position that when the Pope was restored two years later the deadly wound was then healed, and we should not be looking for any more healing.

We might also note that when the United States is described by the prophet it exercises all the power of the beast whose "deadly wound *was* healed." This language would seem to imply the healing was an accomplished fact before the United States comes upon the stage of action.

Furthermore we would call attention to the prophecy where it says: "And power was given unto him to *continue* forty and two months." The word "continue" means to "draw out or prolong; to extend or increase in any way; to unite without break; prolong the work of another," etc. Allowing this definition of the word "continue," our position seems very applicable to the prophecy. We see the great apostate church from her beginning in Babylon run an almost uninterrupted course until she reaches the fall of Rome when a slight break occurs. Her course is not completed, however, for after her readjustment to her false garb and her reinstatement among the nations, she is allowed to continue for yet 1260 years to rule the nations of earth and subjugate earth's inhabitants and wear out the saints. It would seem to imply that the Papacy was but a *continuation* of the one great system. If the Papacy is but a continuation of the one false system, then we must have a definite event from which to reckon the time "forty and two months," or it is meaningless. It must be from some event marked in the prophecy, and the healing of the wound seems the logical event from which to reckon. That being so, we cannot use the capturing of the Pope in 1798, as that would not give time enough; whereas, the period between 538 and 1798 fits the prophetic requirement exactly.

Those who apply this chapter from the very beginning to the Papacy, labor hard, or do not attempt at all to show how the seven heads and ten horns apply to it. But when we take the position that the whole of the one great

apostate church that originated in Babylon, and her relation to the nations of earth is comprehended, in order that the proper relation of the Papacy to the whole may be understood, it becomes clear and easy. Commentators sometimes try to extricate themselves by claiming to see Rome in what they call its pagan and papal phases. But when we come to think seriously it is rather difficult to locate such a thing as a papal Rome.

It is pointed out as one of the evidences that the little horn of Daniel 7 refers to the papacy, that it comes up after the ten horns are established, which the Papacy did, by reaching its full development after Rome had been divided into ten kingdoms. But, when Rome was thus divided, where was Rome? It was gone. Gone just as completely as Babylon, Medo-Persia, or Grecia were.

Yet there seems to be something, not quite clear to the historian, that seems like a continuation of some of the features of old Rome. It seems to be undefinable, yet some try to define it. Some religious writers, and no doubt with perfectly honest convictions, have coined the expression "Rome in its pagan and papal phase."

We think the whole matter is cleared of all difficulty in the light of Revelation, chapters 12 and 17, where we have the one continuous apostate church brought to view, with no discrimination as to its phases. In Rev. 13, we see the *church*, not the state, in its pagan, papal and Protestant phases. Therefore, it is an easy matter to locate the apostate *church* in its *pagan* and *papal* phase, rather than *Rome* in its pagan and papal phase.

But that there is but the one system recognized in its different phases is evident from the fact that when "all the world wondered after the beast," they "worshipped the dragon," also they "worshipped the beast." It is all the devil's worship.

An exhaustive revelation of this one false system of religion is the purpose of this volume, as the reader is already aware. The system appears first in its pagan form from Babylon of Nimrod's time. It appears in its papal

form as Rome declines and falls. It appears in its final form under the deceptive title of Protestantism, which came and posed as the true expositor of the Word of God, but before the end, proves false to the trust. Hence we denominate it apostate protestantism, simply because in the light of the last message she rejects the plain teaching of God's word and accepts instead, rites that belong to the false system and unites with the Papacy in causing the nations of the earth to enforce these same pagan rites by law, thus fulfilling Rev. 12:17 and Rev. 13: 15-17. And in this respect apostate protestantism becomes the "False Prophet" of Rev. 16: 13. In this verse we have the dragon, the beast, and the false prophet brought to view, which are the three phases of that false system that has existed from the days of Nimrod.

In this way the popular Protestant churches become part of "Babylon the Great" of Rev. 18, out of which God's people are called.

It will be seen by an examination of Rev. 16: 13, 14, that unclean spirits go out of the mouth of the dragon, the beast, and the false prophet, and it seems the work of these spirits is to stir up the nations for the last great battle, which is Armageddon.

The only construction we can possibly put upon these texts is that these three phases of the apostate system, as they now exist, constitute the entire system through which Satan deceives the whole world. Rev. 18: 23. And the last work is an influence from the pagan, papal and Protestant world, that stirs the nations in their final move to the battle of Armageddon. (See chapter on the "final move toward Armageddon.")

Another feature that is significant is that a time is introduced when it is said of the beast "And there was given unto him a mouth." Verse 5. How well this applies to the time when the apostate system takes on its papal form. A single man in the person of the pope is soon placed at the head of the system that is looked upon as its infallible *mouthpiece,* and with it he speaks great things

and blasphemies. The text seems to imply that the beast did not from the beginning have a mouth in the sense it did after the deadly wound was healed.

If any should conclude that our application of the seven heads and ten horns to the great nations of earth is not compatible with the position that the beast is a religious system, we would reply that God brings nations to view in prophecy only to show their relations to the great spiritual conflict. With God the nations are acting a part in the religious drama, as allies to the apostate church, and in that aspect only, are they brought to light in His word.

CHAPTER XXIII.

A REFORMATORY MOVEMENT FORETOLD.

There is no doubt that God's hand was in the reformation started early in the sixteenth century. And those men who with such boldness struck at the corruptions of the Papal pagan system might well be called mighty men of God.

Martin Luther, the monk who was preparing for the priesthood, thought to associate with the holy priests and friars in the holy city of Rome would be a great spiritual uplift to him. So he tells of journeying on foot a long way to Rome, and in coming in sight of the city, thanked God for such a privilege. But after associating a few weeks with the eclesiastics in Rome he was fully convinced their hypocracy and corruption was all but indescribable. While doing penance by going up Pilot's staircase (a staircase traditionally reported to have been miraculously transported from Jerusalem to Rome, consisting of twelve flights, which require all the way from a few hours to a few days according to the devotions of the penitent at each step, which is made on the knees) he was reminded forcibly of a scripture he had often read while in the monastery, from a Bible chained to its wall. And that text was, "The just shall live by faith." The text came to him as if spoken by a voice. He sprang to his feet. Aflame with the message, he turned his back on Rome, and went to the world with the message of Justification by Faith. The message shook the very foundation of the papacy, which was justification by works.

As a result of Luther's work, there sprang into existence the Lutheran church, which we might reckon the beginning of the Protestant denominations.

The Query might be: Why did other denominations spring into existence so quickly after the beginning of the reformation? Why was not the Lutheran church enough? The reason is clear. It was not long until the Lutheran church adopted a creed, which necessarily could not comprehend a single ray of divine light more than the church had at the time of its adoption. The Lutheran church thereby called a halt to its spiritual advancement, and, consequently, stands today just where it stood when its creed was adopted.

However, much good had been accomplished. The unscriptural practices of the papal church began to be seen by the honest of heart. The Bible was opened to the world. Men began to investigate. The divine right of the magistrate began to be questioned. The slogan of the reformers was that the Bible, and the Bible alone, is a sufficient rule and guide for the children of men, and the magistrate had no right to interfere in matters of conscience.

The Lutherans, however, did not get far enough away from the apostate system; they camped as it were on the front door step. They did not look deep enough into the origin of many of her practices. Because of the very fact that the Bible had been opened, men began to search the scriptures. They saw new light and could not be content to remain in the old camp, consequently new camps were pitched. A new significance was attached to baptism. Hence the development of the modern Baptists. Persecution in Scotland originated a people who stood for their rights of conscience, hence the Presbyterians. The Wesleys came along with a message from God. They taught the doctrine of free grace, the new birth, the need of a higher spiritual experience, the need of systematic Bible study, and prayer, and visiting the sick, etc. All these sects we say were marked steps in the right direction. But they all made the mistake of adopting a creed which effectually blocked the way for further advancement. Each one claimed the Bible as their guide, but they naturally tested all new thought by their creed instead of by their

professed guide the Bible. This meant that each one camped with its creed, and thus did not get out of the front yard of the papal fold. They all professed to recognize the ten commandments in their discipline, but instead of keeping the seventh day of the week as the commandment requires, they stuck to the old pagan papal venerable day of the sun. They did not see that Sunday, Christmas, Easter, sprinkling for baptism, etc., were not biblical but pagan. The doctrine of the natural immortality of man they still hold, though it is clearly a foundation stone of the pagan idea, as we shall see in other chapters of this book. Still God "winked" at their ignorance, and used them mightily as a factor for righteousness.

But, God had a more definite purpose in breaking the papal darkness and opening his word to the world; and that purpose was to prepare a people to give the last warning message to the world and prepare a people for his coming.

The Bible is brimful of the doctrine of Christ's second coming as the hope of the righteous.

That coming is to be a personal coming of Christ. See Acts 1: 11; I Thess. 4: 12-18. It is also to be visible. See Rev. 1:7; Matt. 24: 26-31. It will not come by means of social evolution but it will take place suddenly. Rev. 22: 11-12; I Cor. 15: 51-56. It will then be very tempestuous. Ps. 50: 3. The nations will not be fitted by moral development, so that Christ will consent to come and take charge, but he is to smite the nations and break them in pieces. Ps. 2: 7-9. They are carried away and there will be no place for them. Dan. 2: 35, 44, 45. Then is when the resurrection takes place. I Thess. 4: 16, 17; I Cor. 15: 51-56. Then the righteous are rewarded. Luke 14: 14.

We are told that one twenty-fifth of the Bible speaks of Christ's second coming. It seems to have been the theme of patriarch, prophet and apostle. It is indeed the climax of the great program of God for the redemption of man. And, sometime that transcendent event will take place. Sometime it will be the event that will stir the heart of earth's multitudes as nothing else will. Christ himself

gave many signs by which men might know when his coming and his kingdom are near, even at the door. Matt. 24, Luke 21. He criticised the Jews severely for not knowing the signs of the times. Matt. 16: 1-4. Likewise, Paul speaks of a certain class he calls "brethren" who know perfectly the times and seasons. I Thess. 5: 1-4.

Before every great crisis that has come to the world God has raised up messengers that warned the world of the coming event. So it is more than likely God will raise up messengers to warn the sleeping and indifferent world of such an all-important event as Christ's second coming, and the end of the world in its present sinful condition. The prophet says: "Surely the Lord God will do nothing, but He revealeth his secrets to his servants the prophets." Amos 3: 7. Then we conclude the Lord has clearly revealed by His prophets what He is to do and wishes it to be known.

This event was nearing when God launched the reformation. God was not only preparing a people to proclaim the message of the soon coming King of Kings, but He soon began to make preparations for heralding the event. In 1798 A. D., the power of the papacy was broken and nations seemed to be set free from the thraldom of religious tyranny. The "day of his preparation" was nearing. The Lord said to the prophet Daniel, after giving him a number of visions in which the history of the world was foretold, these words: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. From this text we learn that at the time of the end the words of Daniel's book would be unsealed, and become messages of special importance and significance to all after the time of the end began. By the words "time of the end" is not meant the end of time but a time when the end is nearing, which would correspond with the "day of his preparation," spoken of by Nahum. Na. 2:3.

In this "time of the end," day of preparation," "knowledge shall be increased." Today we are beholding this

great increase of knowledge. From the days of Egypt's glory to the beginning of the century just past the world experienced but little advancement in knowledge. One hundred years ago our fathers plowed with the same kind of a plow, cut their grain with the same kind of a reap hook, and threshed it with the same kind of a flail as they did in Egypt. All we have to do is to survey the achievements of the past century if we wish to be convinced we are living in a time of greatly increased knowledge. But why this knowledge? Ah, God needs it. He needs the railroads, the steamships, and especially the printing presses of today. He has the greatest message ever given to men that must be borne quickly to every nation, kindred and tongue.

The work the Lord was calling a people to do, and which any of the protestant denominations might have done, is set forth by the prophet Joel in the following words: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

Notice it is in Zion—the Lord's holy mountain—His church—that the trumpet is to be blown. The church is to give the alarm. And they will give it in a way that will cause the inhabitants to tremble. And the message they are to bear is "The day of the Lord cometh, for it is nigh at hand."

In the last few verses of Joel, chapter two, the prophet speaks of events to take place before the great and terrible day of the Lord should come, then says: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 32.

It will be noticed that in this verse *Mount Zion* and *Jerusalem,* words often used in the Bible to designate the church, is again spoken of, and in *it* shall be found deliverance. That same church is called in the same verse "the

remnant," and it is "the remnant whom the *Lord shall call.*"

These texts declare the Lord shall call a remnant people, and that in that people shall be found every grace the Lord has ever placed in his church for the salvation of man. And that church will blow the trumpet and sound the alarm and warn the world of Christ's coming.

The first and the last verse of this chapter naturally go together. None but the remnant church could appropriately and consistently sound the alarm of the Lord's coming. But the crowning thought is that these texts prophecy the calling of a remnant people, and a feature of their work is to preach the coming of the Lord.

But that is not all that the remnant church is to do. It is clearly brought to view in Rev. 12:17. Here we have that remarkable text that pictures the last conflict between the dragon and God's church. It says: "And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God."

It will be noticed that it is the *"remnant"* that is the special object of Satan's hatred, and the special characteristic of that remnant is that they keep the commandments of God.

We are told in Gal. 3:29 "If ye be Christ's then ye are Abraham's seed and heirs according to the promise." This text shows that to be Christ's is to be the "seed." This text then brings to view the last of the members of Christ's church, the last church, "called" of God, to proclaim Christ's second coming near, and keep the commandments of God. When we say the commandments of God we don't mean to incorporate the ten commandments in our discipline and then disregard them, but we mean to incorporate them in our teaching, and practice them just as God gave them, seventh day Sabbath and all. (That we believe the ten commandments to be pre-eminently the commandments of God will appear in the following chapters).

Nor yet is this all the remnant is to do. In Isa. 58, we see it again brought to view. Again they are commissioned to blow the trumpet, but this brings to view a special warning to the *professed* followers of God. It reads: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." Isa. 58: 1.

The terms Jacob and Israel are too broad to apply to the "remnant" that shall be called, and finally triumph. We read: "And it shall come to pass in that day, that the "remnant" of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

The remnant shall return, even the remnant of Jacob, unto the mighty God. "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." Isa. 10: 20-22.

This text makes it clear that it will not do to be identified merely with Israel, when the time comes for God to close his work, but we must be in that *"remnant of Israel."*

This text also brings to view the historical fact that the true followers of God have been subject to others who have persecuted them. In a manner, they have depended on them, as a citizen naturally looks to his government for protection in many civil rights, yet it seems to forecast that the time comes when all, even governments, remove that protection, and he must "stay" upon God wholly. It says they "shall no more stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel."

True to this prophecy, will be the fulfillment of Rev. 12: 17 when that *remnant* which keep the commandments of God becomes the special object of Satan's hatred, and mischief is "framed by a law" and then is removed the protection of governments just as it was with Daniel, and the Jews in the days of Mordecai." (Note also Isaiah 26: 12, 13, and Chap. 18: 7).

The prophet Micah in speaking of events to transpire among the peoples of earth in the "last days" says: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a *remnant*, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." (Note Micah 4: 1, 5-7). This text again brings to view the remnant only, as triumphant in that day. Verse five brings to view that in the last days the people of the world have chosen their Gods, and that remnant has chosen the Lord as their God.

The prophet Isaiah brings to view the Israel that is Israel only in name in the following language:

> "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out the Waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." Isa. 48: 1.

It will be noticed that this text speaks of people who mention God, swear by Him. In other words, have a form at least of the worship of the true God, are really called Israel, but not in truth nor righteousness.

This is the same Israel whose prophets (teachers or preachers) divine lies, and say the Lord saith when He had not spoken, and fail to prepare Israel to stand in the battle in the day of the Lord, who also deceive his people by saying peace when there is no peace, and who shall be destroyed when the great storm (last plague) shall come. (Eze. 13: 4-15). In other words, the popular religious teachers of today.

Now we have seen clearly that God foretold the calling of a remnant that would proclaim the coming of Christ, and be especially distinguished by keeping the commandments of God, who should also cry aloud and show the house of Jacob their transgressions and their sins. Isaiah 58: 1. It would seem quite clear that this implies that in some respects the house of Jacob—Israel, were sinning and

transgressing, which we believe to be true in the case of the protestant churches that once were so favored with light and opportunity and seemed the very depository of the light of the word of God, and were evidently accepted of God. But when God would have used them to do the work of the remnant, they refused. Instead of their divorcing themselves completely from Babylon when they had opportunity, they camped as we have seen in the front yard only. So when the remnant *was* called it was commissioned to bear a mesasge that applies directly to the churches and "shows them" wherein they sin by transgressing God's law.

By a study of Isaiah 58 we see that God after giving strong admonitions to true righteousness, and rebuking hypocracy, speaks of the time when light shall break forth and great blessings shall follow. Then He says: "And they that shall be of thee shall build the old waste places . . . . and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." Isa. 58: 12.

It will noticed that this text speaks of a people that shall "build the old waste places," doubtless by replacing or restoring many features of God's worship that have long been neglected, or as we have already suggested restore every grace God has ordained to be established in His church for the salvation of man.

But it will be noticed further that "they" shall be called the "restorer of the breach." We have already exhaustively considered the breach that has been made in God's law by tearing out of its very bosom the Sabbath commandment by that apostate system that exalts itself above God. And there can be no question but this text brings to view a work of repairing this very breach.

The reader must surely admit that if much literature is extant of the nature of this book, this work of restoring the true Sabbath to its rightful place in the remnant church is being prosecuted with vigor. And surely such is the case. The Seventh-day Adventists have well nigh warned the world on this very question. They have missionaries

by the thousands now in all the nations of earth. They have their literature in almost every language. It requires nearly $500.00 to purchase at retail price one each of every book, pamphlet or tract they publish. The message of Christ's soon coming and the Sabbath truth has been preached in almost every community in the civilized portion of the world.

But we must analyze more fully the text under consideration. Isaiah, in speaking of that people that were to lift up their voices like a trumpet and show Israel their sins and transgressions,—that people who were to restore paths to dwell in, and be called the repairers of the breach, were possessed with a qualification that particularly fitted them for their reform work. They could be called the repairers of the breach on the condition that they be Sabbath observers. Linking verses 12 and 13 together they read:

"And thou shalt be called the repairer of the breach, the restorer of paths to dwell in, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him . . . Isa. 58: 12, 13. Verse 14 adds: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

THE LORD'S GREAT PROPHECY.

In Luke, Chap. 21, and Matt. 24, we have a very remarkable prophecy given us by Christ Himself. After mentioning a period of great tribulation, He says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; and the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory."

There can be no doubt whatsoever that the Savior here mentioned very marked events that should transpire in the

time of the end, and especially events that should mark the *beginning* of that time.

On May 19, 1780, occurred the most supernatural darkness ever witnessed between sunrise and sunset. For a number of hours everything took on the nature of night; business was suspended, lamps were lighted. All animal creation acted as though it was night. The event has gone down in history as "The Dark Day."

The night that followed was as supernaturally dark. Those that witnessed the phenomena testified that it could not have been darker if every luminary since God made light had been blotted out of existence.

That memorable event—the falling of the stars, did not take place until Nov. 13, 1833, when the most remarkable phenomena ever witnessed in the astral realm occurred. In all the then known America, and far out at sea, what seemed to be the stars, fell from eleven o'clock in the evening until daylight next morning. It is estimated that not less than 250,000 shooting stars were visible at any one time. The phenomena was most awe-inspiring, and, as did the dark day, gave a profound impression that it was the harbinger of the end of the world.

We might copy enough testimony to make a small volume from those who saw the events here alluded to, but we trust the average reader is acquainted with the history of the events.

The next event enumerated by the Savior was that "Upon the earth distress of nations with perplexity."

Elsewhere in the Bible there are prophecies of a great preparation for war on the part of the nations before the end. (See Joel 3:9-14). Rev. 11:18 speaks of a time that the "nations are angry." After the darkening of the sun and moon and falling of the stars, the Savior speaks of a distress among the nations with perplexity. At this very moment we are witnessing the anger of the nations, the result of exhaustive preparations for war. In August, 1914, began one of the awfulest, and most gigantic struggles ever seen among the nations. At this moment the

battle of Verdun, the French stronghold on the western front in the great European war, is being fought. When it will end none seem to know. Certainly the nations are perplexed and distressed. Men's hearts are failing them for fear. At this very time President Woodrow Wilson is frantic in his efforts to stir the United States of America to prepare to meet the emergencies of war, and the war spirit of America is rising. President Wilson freely uses such expressions as "the world is on fire," "Sparks are flying everywhere." He speaks of our "danger as being imminent." What events will be on the stage as these pages are read, can only be judged by a close study of the prophecies of God's word.

The Savior bids us learn a lesson from the fig tree and all the trees. "When they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." V. 30, 31. Matt. 24:33 says: "It is near, even at the door."

After giving these signs in Luke the Savior says: "When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh." Verse 28. Note that "When these things *begin* to come to pass" then was the time to begin to cherish hope that the redemption was near.

We hold that the first three events spoken of by Christ, namely, the darkening of the sun, the moon, and the falling of the stars, marked the beginning of the "time of the end," the beginning of "the Lord's preparation." If we will but recall that, about the time of the reformation the new world was discovered, and still later about the time of the breaking of the power of the papacy, the United States was launching her ship of state among the nations. About the same time began the increase of knowledge. And just about (approximately) that time the three great signs began. And, immediately following the last one in 1833, the world began to hear the trumpet sounding a message of Christ's soon coming and it has been sounding ever

since and with an increasing strength that can only witness that it is a movement born of God.

Our reasons for grouping the first three of the signs the Savior gives as being the events that herald the opening of the time of the end, is that those three signs are grouped in so many places in the Bible. In Rev. 6: 12, 13 they are grouped, along with an earthquake, (doubtless the Lisbon earthquake), as marking the opening of the sixth seal.

THE THREE ANGELS' MESSAGE.

In Rev. 14 the last message is delineated under the symbol of an angel flying through the midst of heaven having the everlasting gospel to preach unto every nation, kindred and tongue. The nature of the message is set forth in the following words: "Saying with a loud voice, fear God and give glory to Him for the hour of His judgment is come."

The Second Advent message is a literal fulfillment of these words. They preach that in 1844 the time came for the record books of heaven to be opened, and the final investigative work began. They teach that there are books in heaven where records are kept of all the people of earth which they prove from the following texts: Rev. 20:12; Mal. 3:16; Luke 10:20; Phil. 4:3, and Dan. 7:10. The last text given pictures a great movement in heaven on the part of the angels, and then says: "the books were opened and the judgment was set." They teach that this very investigative judgment is now in progress, and when every case is decided the books are to be closed and probation ended. They teach that the investigative work now in progress is the antitype of the last in the yearly round of service in the sanctuary service among the Jews from Moses to the cross, which was typical of the service of Christ in His mediatorial work in the heavenly sanctuary. Heb. 8: 1-5. And as the last yearly service was a work of dealing with the sins of Israel in the type, so the cleansing of the heavenly sanctuary is the final examination of the records books of heaven and blotting out sins, or blotting out names from

the book of life. (See Acts 3:13 and Rev. 3:5). In other words, it is a cleaning up of the records of heaven and making a final disposition of sins. The line of argument they produce on this subject is exhaustive, convincing and beautiful, and in it is fulfilled the message "the hour of His judgment is come." (See last chapter).

The next feature of the message is: "And worship Him that made heaven and earth and the sea, and the fountains of waters."

In this the Adventists see the Sabbath message. They teach that obedience to the Sabbath is a recognition of God as the author and creator of all things, which is the highest prerogative possible of any being. The argument they set forth to support their position on the Sabbath is contained in part at least in the following chapters of this book.

The next feature of the message is seen in the next verse as follows: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city that made all nations drink of the wine of the wrath of her fornication." Verse 8.

We teach that this prophecy pictures a moral fall experienced by the same denominations God would have used in giving his closing message. Instead of yielding themselves as instruments for blowing the trumpet and sounding the alarm, they openly rebelled against those who accepted the light, and expelled them from their organizations. When the Babylonian nature of Sunday was set plainly before them as well as the claims of the true Sabbath, they rejected it all. It did not conform to their creed. They were helpless before the argument produced, but blnidly turned it down nevertheless.

God bore with them, and even worked through them despite the fact they taught the natural immortality of man, which involved hell's fire, eternal punishment, and all such monstrosities; kept the venerable day of the sun, Easter, Christmas, in fact, the very fundamentals of the pagan system. God bore with them and even used them and winked at their ignorance, but when the hour struck for

the real message to go, it was launched, though less pretentious and humbler channels were used. Light was thrown in the pathway of the professed followers of Christ, and as soon as it was clearly rejected, their true nature was seen and declared. They had been the professed teachers of the Bible, while in fact preaching Babylonian doctrines, and when the message of truth was launched and the churches fully rejected the light, God set them aside, and in this prophecy denominates them Babylon. Being as denominations (mark it "as denominations," not individuals) rejected of God, they soon began a movement to seek the arm of the state, i. e., began a program of religious legislation, with an intense hatred toward the very ones who exalted the ten commandments and preached Christ's second coming. Or, in other words, manifesting the very spirit of the dragon, therefore, God could do nothing else but classify them with the old Mother Babylon, "fallen," fallen from grace, ceasing to do God's work. Thus, while they were *accepted* of God, they were Babylon *standing*—but after rejecting light, professed protestantism became *Babylon fallen.*

Of all bodies of people that were without excuse when the light came it was the protestant churches. They had God's word and lived during a time of the greatest religious freedom.

The early Roman church, fresh from the hand of her builders, the apostles, and whose faith spread throughout the world, rode forth on her mission pure as the sun, clad with the armor of truth, soon yielded to invitations from the world, and developed into that system we call the papacy.

Just so the protestant denominations while persecuted and struggling for their life were honest, and pure in the sight of God. But growing in numbers and favor with kings they also experienced a moral fall and began to court governments for recognition and finally formed unholy unions with unholy states as did the papacy, and thereby

divorced themselves from their husband, Christ, to whom they were espoused. II Cor. 11:2.

The next verse in the prophecy sees another angel join the other two, and the feature of the last message is expressed by it, in the following language:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and will be tormented with fire and brimstone in the presence of the angels, and in the presence of the Lamb."

On this feature of the last great message we need not dwell, as the whole theme of this book is to lay bare the Beast and his mark, and his image.

Dear reader, there is a people on the stage of action fulfilling the specifications of the prophecies noted in this chapter. The work is on and is near its completion. When the flood was nearing, the only safety was in giving heed to the warning message and get into the ark. When Christ was about to stand up as the Messiah, the only hope for man was to believe in Him and follow and be saved. Today the man who allows any earthly consideration to step in between him and the last message of God is lost.

COMPLETE BABYLON.

We now have all the elements of the apostate system—Babylon—before us, and are able to clearly understand that final call to come out of her. As we said in the first pages of this work, "the last phase of the last message," is seen in Rev. 18: 1-4.

Here an angel is seen coming down from heaven, having great power, and the earth was lightened with his glory, "and he cried mightily with a strong voice, Babylon the great is fallen, is fallen . . . . . And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This text shows clearly that before the close

every responsible person will be found either in Babylon or out of her. It shows plainly that God has people in her, that is, there are honest hearted people in all the religious bodies of earth who will accept light as soon as it is brought to them. Those who may not be in the religious institutions of earth are also acting on the principle of ancient Babylon which we saw was the principle of self-sufficiency—independence from God, thus in a sense belong to Babylon. They are, however, as well off in the end as those who profess to follow God, and call upon His name, yet are not willing to sacrifice their popularity or hazard their position or worse yet, are indifferent as to what is truth.

This movement delineated in this chapter is the great counter-work of God to the false system that has worked throughout the history of earth spreading its deadly miasma everywhere. God is now calling for a complete divorcement from Babylon, more complete than ever seen before. So we invite a careful study of the positions taken in the following chapters of this book which we believe are the fundamental truths for the hour, and strike at the very root of the false system, restore the old paths, and repair the breach, and prepares a people to "stand in the battle in the day of the Lord." Eze. 13: 5.

Note:—Since we have spoken incidentally of the meaning of the rise of different denominations, the reader may be inclined to ask for the meaning of the appearance of many sects that have come on the stage of action in the last forty or fifty years. We will answer by saying that Satan's trump card is to counterfeit the truth. So just as the time arrived for God to call His remnant, Satan saw to it that sect after sect sprang up, each one of which taught in a corrupted manner some phase of God's last message. Some taught that Christ's coming is near. But not as God teaches it in His word. Others are howling "Come out of Babylon," while holding to every Babylonian abomination. Some are preaching holiness while they ignore every principle of Holy Ghost religion.

It is anything with Satan that will divert the mind from the real message of God for this time, knowing that the people of earth are sick, denominations are on the stage with healing messages that are eagerly followed by many to the exclusion of every other requirement of God.

It has become very popular to spiritualize the Bible, give it its spiritual interpretation, etc.

The very fact that there exists a multitude of last day movements is an evidence that that time is near, and the very fact that the teaching these so-called last messages devour each other is an evidence we cannot reckon them as all uniting to do God's work, but are Satan's various snares to catch the different kind of human individualities. But thanks be to God, we still have His word, which is His infallible guide to the way of truth and the path of duty, and in this babel of voices and world of confusion we can shut ourselves in with God and let Him speak to us through His word. "Thy word is truth." John 17:17. "The entrance of Thy words giveth light." Ps. 119:130. "In thy light shall we see light." Ps. 36:9.

CHAPTER XXIV.

SOME OF THE BROAD PRINCIPLES OF THE LAW.

To study the principles of God's law is to study the principle phase of the economy of God's government, and as the invisible things of God are understood by the things that are made, or seen, (Rom. 1:20) we would conclude that to get a proper understanding of the economy of God's government we should study the principles of government as we see them applied and administered in things that are "seen" around us. As the "mustard seed" and the "leaven" illustrated the growth and expansion of God's kingdom, and the "vine" the living connection, or relation, between Christ and His followers, so the governments of earth can be used to illustrate God's relation and dealing with His subjects.

Every government must have subjects, territory, law and administration. The administration may be vested in a supreme executive, such as king, emperor, or president, or some body of men which constitute a head.

Bad laws, poorly executed, upon mean subjects, produce a miserable and an imperfect government; while good laws, well executed, among good citizens, produce good government. Yet again, perfect laws, perfectly executed, among perfect citizens, would produce a perfect government. Now as the blight of sin is upon the earth, and "all" men "have sinned" and "come short" of perfection, (Rom. 3:23), and we are in reality in the realm of Satan, (Luke 4: 5, 6) we could not expect to have better than bad laws, badly executed upon bad subjects, thus giving us bad government. Were it not that God's spirit strives with men, (Gen. 6: 3); that he has ordained that men shall enjoy a government, (Rom. 13:1, 2), in order that every-

thing might not be *wholly* perverted; that His goodness might be manifest on the earth, (Ps. 19: 1-5), and whosoever will might come, (Jno. 3: 16; Gen. 3: 15); were it not, I say, for the restraining influences of God, we should expect, if we had a government at all, that it would have vicious laws, viciously executed upon vicious subjects, which would produce a horribly corrupt and vicious government.

Now, since we have demonstrated that to have a government, we must have citizens, a governor, and laws by which to govern, and of course territory, let us next determine the requirements of a citizen of a government. The first and greatest, if not the only requirement, is to render obedience to the law of that government. If I comply strictly with the law, no man dare claim that I have forfeited my right as a citizen, or any of the privileges of such. Furthermore, I claim the full protection of the government of which I am a citizen, whose law I obey.

If I am a citizen of the French government, I am an alien to the United States government. But if I go to the United States and wish to be a citizen of that government, I must disclaim all allegiance to the French government, and claim my intention to obey the laws of the United States; not part of them, but all of them; not all but one, but every one, because if I failed to obey a single law, preferring a law of France instead, I would be a breaker of the law of the United States, and in the eyes of that government be a criminal.

Now let's draw the parallel. We all know that the Bible speaks often of the kingdom of God. Christ says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. This kingdom is also called a government. Isaiah speaks of Christ's coming kingdom in the following language:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder . . . . Of the increase of his government and peace there shall be no end, upon the throne of

David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. 9: 6, 7.

This government of Christ is going to be a literal, visible, tangible government, too, for we find by the study of the dream of Nebuchadnezzar, and its interpretation, that when all earthly kingdoms are removed, God will set up *His* everlasting kingdom, which will stand forever. When that is accomplished, there will be no place found for the earthly kingdoms which have made, and are making, the history of the "present evil world." (See Dan. 2: 35, 44).

When Christ comes to smite the nations with a rod of iron. (Ps. 2: 7-9) he will have on his vesture and on his thigh a name written "King of Kings, and Lord of Lords." Rev. 19: 16.

Now we see that Christ will have a government—kingdom, and He will be king, or head of that government. He will also have subjects, for He says: "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

Now we have God's government, God's king, His subjects, and His territory. Now what will be the law of that government? The law of England, think you? Or the law of God?

Since there are different laws set forth in the word of God, as will be made plain later, it might be well to consider what law it is that is to be the foundation of God's kingdom, or in other words, what is pre-eminently the law of God.

If we read Exodus, chapters 19, 20, we will see that the ten commandments were proclaimed under no ordinary circumstances. No law was ever given with such impressive and awe inspiring grandeur, such impressiveness, such awfulness, such majesty; such manifestations of power were never witnessed by a people as were witnessed by Israel when God proclaimed the ten commandments from Sinai. On that burning, smoking, and quaking mountain

the voice of God reverberated through the camp and burst upon the ear of every soul in that vast assembly.

By the extraordinary manifestations the people were made to realize that they were in the presence of the one who held their lives and destinies in His hands. Ex. 20: 19.

Moses assured the people that God had spoken those words to them in such a way "that His fear may be before your faces, that ye sin not." Ex. 20:20. In other words, those words were spoken that they might know his authority, and above all, that they might know sin. As Paul stated it in his Roman letter: "That sin by the commandment might become exceeding sinful." Rom. 7:13. The all but overpowering majesty and power in which God gave His law should have taught the people to a corresponding extent the awfulness and terribleness of sin—the violation of those commands. When an alarm is sounded, the danger is measured by the impressiveness and nature of the alarm. A weather forecast, though it may imply some degree of danger, or importance, would never be sounded as would the alarm of an invading army, or an on-coming flood.

In other words sin, the most awful and terrible thing in the eyes of God, was described in its true character on Sinai, in the giving of the ten commandments. As Paul again says "By the law is the knowledge of sin." Rom. 3:20. God on Sinai was proclaiming the very principles of His government—that which defined sin, just as the constitution is the principle of the foundation of the government of the United States—that which defines crime.

After God had proclaimed the ten commandments, He called Moses up into the mount and said:

"I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24. 12.

"And He gave unto Moses when He had made an end of communing with him upon the mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32: 16.

After Moses repeated the ten commandments to the people as recorded in Deut. 5, he said:

"These words the Lord spake unto all your assembly in the mount out of the midst of fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me."

In Deut. 4:13 that which was written on the two tables of stone is declared to be the ten commandments.

From these texts it can be seen that the ten commandments are pre-eminently God's law. He calls them a *law* which *I* have written, written with the *finger of God.* The tables were the *work of God* and writing was the *writing of God,* and was spoken by the *voice of God,* and he added no more.

All these facts, taken with the unusual manner in which preparation was made for their hearing, and their giving, and the awful impressiveness of the whole occasion, stamps the ten commandments forever as pre-eminently the law of God.

This being true, it becomes the very basis of heavenly citizenship, the very foundation of God's government, just as the law of an earthly government is its very foundation. Without the law there is no standard by which to govern. Just as the law of a nation is the standard by which crime is measured, so the law of God is the great moral standard by which sin is measured. As Paul says: "Where there is no law there is no transgression." Rom. 4:15.

The inevitable conclusion, then, to which we must come, is that if we ever become citizens of God's government, we must by faith accept its existence and begin to comply at once with the conditions, the first and most important of which is to vow that we will keep the law of God, His ten commandments. Not some of them, but all of them. What would we think of a man that was pretending to be a citizen of our nation, and at the same time openly denying the claims of its law. Yea, more, what must we think of a religious organization pretending to

stand as the very spiritual essence of that coming kingdom, and utterly repudiating its law, as most so-called Christian churches do the ten commandments. When they are shown that Sunday is not the seventh day, they excuse themselves on the grounds of an abrogated law, or an indifferent God, and erect a kingdom with laws of their own which is vain service to God. Matt. 15: 9.

Now God says through David that His law is "perfect." Ps. 19: 7. Peter says we look for a new heaven and a new earth wherein dwelleth righteousness. II Peter 3: 13. God said to Abraham "Walk thou before me and be thou perfect." Gen. 17: 1. Christ says: "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48. Moses said to the children of Israel "Thou shalt be perfect with the Lord thy God." Deut. 18:13.

So God's law is perfect, and his subjects, or citizens, are perfect, and Isaiah says of Christ's kingdom that he will establish it with judgment and with justice. Isa. 9: 7. The Bible speaks of the righteous judgment of God. (See Rom. 2: 5, etc.)

Now then, a perfect law, administered in righteousness among perfect citizens will be a perfect government. Yes, God's people will be "Christ-like." I Jno. 3: 2. They will have God's law in their heart, (Isa. 51:7), just as Christ did. Ps. 40: 8; I Peter 2: 21, 22.

God's purpose in us is to make us citizens of this perfect government—the commonwealth of Israel—and that we may no longer be aliens. Eph. 2: 12, 19. He wants to translate us from the power of darkness (Satan) into the kingdom of His dear Son. Col. 1:13.

But He shows us that He must make us meet (fit) to be partakers of that inheritance before we receive it. He wants to say of each of us as Paul said to the Ephesians: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2: 19.

Now then, if we are to be made fit citizens of the kingdom of Christ before it is set up (only in the heart) it

is evident we must commence *now*. In other words, it means that we must now and here take out our naturalization papers, which will demand the keeping of God's law now.

While the same principle is involved in the transfering of citizenship from the "power of darkness" . . . into the kingdom of His dear Son," as in earthly governments, yet the method is different in one respect. While the citizen of France would come to the United States and then constitute himself a citizen, the would-be citizen of the Kingdom of Christ must comply with the requirements *before* the literal transference is made. That is what Paul calls being made "meet (fit or worthy) to be partakers of the inheritance of the saints in light." Col. 1:12. If this were not so, the vilest sinner could say "Well, I'll wait until the kingdom of God comes and then make application for citizenship."

According to the above view, the child of God is a stranger, and foreigner, to the nations of earth, and at the same time a citizen of heaven while *in* this earth. That is, while walking in this earth he is a stranger in *it*, and a citizen of Christ's kingdom. Now let us put two texts together and see if this is not true. Paul said to the Ephesians while they were living and walking on the earth: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19; while he said of Abraham:

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundation, whose maker and builder is God . . . . These all died in faith not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth . . . . But now they desire a better country which is an heavenly." Heb. 11: 9-16.

Now these same strangers on the earth were citizens of heaven. But had they yet realized their hope? No, no.

It says all these died *not* having received the promise. How then did they see it, embrace it, etc? The text says "by faith." Faith, then, is an element that comes in in the Christian's transference of citizenship, that does not enter into the other. The Frenchman can go and see that there is such a place as the United States, and sees if he likes it before he makes application for citizenship. He has faith in the thing that is seen and *it* becomes the substance of his hope. But with the Christian's transference, "*faith* is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. That is, the Christian's faith must be as strong to him as the Frenchman's sight. His belief, his faith in that heavenly country is just the same to him as the naturalization papers are in the hand of the Frenchman.

But we have found that the requirements in each case are compliance with the law of the government of which we would be a citizen. So we read of Abraham "he obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

Says one: "Do you really imagine the government of God a place where all the functions of government are found?" I answer, "Yes." I will now give reason why. I don't expect to find sheriffs, gallows, jails; neither courts, trials, nor jury, lawyers, judges, and all such as deal with crime.

I find that before we can be presented to Christ, and be accepted by him and translated into his kingdom, we must be made "fit" for the place. This is plain by such statements in Holy Writ as follows:

"Let not sin therefore reign in your mortal body." Rom. 6: 12. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11: 2. "Husbands love your wives, even as Christ also loved the church, and gave himself for it . . . . That he might present it to himself as a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5: 25-27. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

Now what is going to give the heavenly citizen this character? It is strict compliance to the law of heaven (the law of God). But we can't do that in our own strength. How then? First, be willing and obedient, and quit rebelling. Isa. 1: 19, 20.

"If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." I Jno. 1: 9. Again: "Let this mind be in you which was also in Christ Jesus." Phil. 2: 5. John says of the Christian: "We shall be like him." I Jno. 3: 2.

All this is accomplished by *letting* God write his law in our hearts as His desire and intention is. He said:

"I will put my law into their mind, and write it in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8: 10. Jer. 31: 33.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51: 7.

"This is the love of God, that we keep his commandments: and his commandments are not grievous." I Jno. 5: 3.

The Bible definition of sin is the transgression of the law. I Jno. 3:4. So then to not sin is to keep the law in the heart, and love to keep it.

In looking at the life and character of Christ, we see one that has all the above requirements just as *we* are to have them. Peter declares that Christ left us an example that we should follow in His steps, who did not sin, neither was guile found in His mouth. I Peter 2: 21, 22. But did Christ have the law in his heart? He says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7. Heb. 10: 5-7. Isaiah says of Christ: "The Lord is well pleased for His righteousness sake; he will magnify the law and make it honorable." Isa. 42: 21.

When we see that God, Christ and the law have the same attributes, such as being righteousness, truth, perfect, spiritual, holy, etc. (see Matt. 5: 48; Ps. 19: 7; Rom. 7: 12, 14; John 4: 23; Ps. 119: 142, 151; Ps. 119: 172; Isa. 51: 7), we can see how it is that to have Christ en-

throned in the heart, is to have the law in the heart. For the moral attributes of the law are identical with the moral attributes of Christ. It is a transcript of His character.

By comparing II Cor. 5:21 with Rom. 8:3, 4, we see that the character of God and of the law are the same. One text reads: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." The other text reads: "God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us." Here it is clearly seen that the righteousness of God, and the righteousness of the law are one and the same. God's law will exist as His eternal principle of righteousness because it is the very transcript of His own character, and it will be the transcript of *every* character that inhabits eternity.

SOME DIRECT TESTIMONY.

A lawyer asks Christ, saying:

"Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36-40.

Here Christ simply sets forth the two great principles of the ten commandments. The first four define the proper relation that should exist between God and His creatures, while the remaining six define the relation between man and man, or between creature and creature.

Again Isaiah says of Christ: "The Lord is well pleased for His righteousness sake; He will magnify the law and make it honorable." Isa. 42: 21. To magnify a thing does not mean to add to it nor take from it. It means to bring out its true character. The prospector's outfit is not complete without a magnifying glass. He finds

a piece of quartz, but no value is visible to the naked eye. He next views it through his magnifying glass, which seems to fairly separate the particles of stone, so that the more precious metal stands out very clear; but mind you, the glass has added nothing.

How then did Christ magnify the law? He brought out its true character and beauty. He taught that the lustful look was adultery, and that hatred was murder. Matt. 5:21-28. I John 3:15. But is that condition of heart sin in the Christian dispensation only? No indeed. Let's look at the case of Cain. Because the Lord accepted Abel's offering and did not Cain's, Cain was very "wroth" (angry). The Lord asked him why he was wroth, and said: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. The narrative continues: "and Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." (See Genesis 4:3-8).

Now the Lord saw that Cain's anger was the germ and sprout of murder. He saw that if he contniued to harbor hatred for his brother that it would blossom into murder. The Lord's words might be paraphrased thus: "If you put away your hatred, all is well, but if you continue in it, murder lieth at your door." Thus we see that a man sins at heart before he sins in deed. And let us not fail to note that the very best evidence that we have not the spirit of the law is when we break the letter. In other words, a man cannot make you believe that he keeps the spirit of the law while you see him violating the letter.

Another thing we should notice is that it was sin to murder in the days of Cain as truly as it was in the days of Moses. In still other words, the violation of the sixth commandment made Cain a sinner the same as it would an Israelite. Paul says where no law is there is no transgression (sin). Thus we see that the law was operative in the days of Cain. Again: David says: "The law of the Lord is perfect, converting the soul." Ps. 19:7.

Certainly that which is perfect can not be improved upon. Certainly, then, it is not Hagar, a yoke of bondage, a law of sin and death, etc., as some claim. But how does it convert the soul? Certainly here is another attribute of Christ found in the law. The law converts the soul by revealing to that soul the fact that he is a sinner. Rom. 7: 7-14; 3:20. I Jno. 3:4. And no man was ever led to accept Christ before he saw that he was a sinner. Thus we can see how that the law is our schoolmaster to bring (not point) us to Christ. Gal. 3:24, 25. It is the code that points out sin and defines it, just as the law of earthly governments points out, and defines crime.

Again, if we would walk at liberty as a citizen of an earthly nation, we must certainly abide by the law, and when we have fulfilled the law we have a perfect right to feel at ease—feel perfectly free from all molestation as far as the power of the government is concerned. Just so with the citizen of heaven. David says: "So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts." Ps. 119:44, 45. James says: "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:12. James says again: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said (that law which said,—margin) do not commit adultery, said also, do not kill." Verses 10, 11. This language shows that the law of "liberty" James speaks of in verse 12 is the ten commandment law. These verses also tell us that if we break one commandment, we are a sinner in the eyes of God's law, just as we are a criminal if we offend in one point of earthly law. (James then would bind the whole law on us seventh day and all.)

The man that breaks the law of the land can not walk at liberty because he is under the ban of the law. Just so, the violator of God's law is under the "curse" of the law. Gal. 3:10.

The one hundred and nineteenth Psalm is devoted almost entirely to the exaltation of God's law. The words

law, commandments, precepts, and testimonies are used synonymously, all designating the ten commandment law. David says in this wonderful Psalm: "I have seen an end of all perfection: but thy commandment is exceeding broad." Verse 96. David wrote and spoke by inspiration. (II Sam. 23:1-3.). He had seen the glory of God, and by inspiration had seen the perfection of God. Yet he seems to stand amazed and exclaim: "But thy commandment is exceeding broad!" Then he exclaims:

"O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my mediation . . . . Through thy precepts I get understanding: therefore I hate every false way." Verses 96-104.

Now the Psalmist says: "Thy commandment is exceeding broad." How broad are they? He declares that through them he learns to "hate every false way."

According to David's analysis of the law it comprehends *every* sin. But by an examination of the ten commandments there are many sins that we do not see defined in detail. But we conclude that it is *broad* enough to set forth the great principles of God's government. It is so deep and *broad* that it comprehends every sin. Then it really is what we should term the *Constitution* of the govenrment of God. And in order to see its height and depth and breadth, it must be our "meditation all the day" as it was David's.

Now let us draw the parallel in this also. If I should ask a statesman to draw up a law in few words that would set for the grand principles of the government of the United States, he would produce a code like our present constitution. It would not define every petty crime, but it would define the great principles of the relation between man and man, and man and the government, and these great principles would comprehend *every* crime.

To illustrate, I am arrested for working on Sunday. The justice court fines me, or imprisons me. I appeal to a higher court. I employ a good constitutional lawyer, one who has made our constitution a special study. He makes it plain to the court that the law which has caused my arrest is unconstitutional. He points to Art. I of the amendment to the Constitution which reads: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." The court sees the point, declares my arrest and conviction illegal, and lets me go. This just simply illustrates how every crime, and every law is related to our constitution. In fact, the function of our highest court is to determine the constitutionality of laws and proceedings.

When we begin to meditate upon the law of God as David did, we will see the relation of every sin to that law. We will see that the life of Christ only magnified it, and that his teaching was but its expansion. We will then begin to associate the teachings of Paul with the law something like this:

"Know ye not that ye are the temple of God . . . . If any man defile the temple of God, him will God destroy?" I Cor. 3:16-17. Compare this with the commandment which says: "Thou shalt not kill," and we see at once that the man who shortens his life by defiling his body (temple) is a breaker of that commandment. Then we can begin to see where healthful living is the keeping of the commandments.

Paul links the first, second, and tenth commandments together by saying: "covetousness is idolatry." Then the man that covets, cheats, and barters for gain, breaks the tenth, second, and first, for his god is gold, instead of Jehovah.

When the Lord says: "remember now thy Creator in the days of thy youth," (Eccl. 12:1,) and when he says: "He hath made his wonderful works to be remembered," (Ps. 111:4), I look at the fourth commandment and see that memorial which says: "Remember the Sabbath day .

. . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, ... wherefore the Lord blessed the Sabbath day." Ex. 20: 8-10. If the Lord made all that is in the earth, he *made* me, and I remember my Creator by remembering the Sabbath day. Not only do I remember that He is *my* Creator, but I remember *all* His "wonderful works." Thus we might go on until we would see *every* duty as well as *every* sin and false way, comprehended in the law of God.

But let us go on and examine still other principles of the law. David says in Psalms 119: 172: "My tongue shall speak of thy word: for all thy commandments are righteousness." This certainly expresses the character of a righteous God, which character must endure forever. If he judges the world in righteousness, he must judge it in the light of his law, which is the transcript of his righteous character. Then if we pass that judgment and are counted worthy of everlasting life, it must be because we have conformed to the law and formed a character like God's. That is what is meant by Solomon when he said:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

If we do not see it now, in the final judgment, the law of God will be seen to comprehend every work, good or evil.

The reader will notice that we have supported every thought advanced in this connection by both the old and new testament.

Let us continue this. First, let us notice a testimony from Isaiah concerning the immutability of God's law. He says: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not

be abolished." Isa. 51: 6. Isaiah says here, that the heaven and earth shall pass away, but his righteousness shall not be abolished. David says that all the Lord's commandments are righteousness. So then, Isaiah declares that heaven and earth shall pass away, but the commandments of the Lord will not pass away.

But does the word righteousness in this language of Isaiah's mean the law of God? Notice the next verse which makes it plain.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Now then, absolutely the only meaning we can get out of verse six of this chapter is that heaven and earth shall pass away but the law of God shall not pass away.

Now let us notice the language of Christ: "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17-18. Here is an exact agreement between Isaiah and Christ, and yet the reason for that is very plain, for Peter says that the prophets prophecied and testified by the "spirit of Christ which was in them." I Peter 1: 11. Then for Isaiah to have said one thing and Christ another would have been *Christ contradicting himself.*

But that no man might misconstrue his words Christ continues:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19.

Then connected with this verse, he adds:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Verse 20.

To the casual reader the important connection between the two verses just quoted does not appear; yet verse

twenty comes in as an explanation of verse nineteen. The word "for" at the beginning of verse twenty shows that that verse completes the thought in verse nineteen.

In chapter 15: 1-6 the connection is made clear:

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them: Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother . . . . But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition."

Notice the word "thus." Thus (or, in that way) did they make the commandment of God of none effect.

How then, did they make void the law? Simply by taking that small commandment and breaking it. How did they break it? Simply by saying do something else in the place of it, and "ye shall be free."

Here Christ gives us an example of the righteousness of the scribes and Pharisees, and tells us that unless our righteousness exceeds theirs we shall not enter into the kingdom of heaven.

But the people of the world generally keep the first day of the week, or Sunday, as a sacred day of worship instead of the Sabbath of the commandments. You question them and they say, "O, I keep one day in seven," or "I keep Sunday, and if I do that I'll go free." Let me repeat the words of Holy Writ again:

"If ye offend in one point ye are guilty of all . . . Whosoever therefore shall break *one* of these least commandments shall be called least in the kingdom of God. Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

No, indeed, something in the place of them will not do, God is not mocked.

Since we are considering some of the broad principles of the law, let us notice a few texts of a sweeping nature, and very broad in their application.

John says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This word "whosoever" excludes no man in any dispensation. There can be no language more emphatic nor far reaching in its application than the verse just quoted. John here refers to the law that points out and defines sin, and there is no law that does that but the ten commandment law. One might say that John has reference to the law of Christ, but Christ says: "I have given unto them the words which thou gavest me." Jno. 17: 8. Again, "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." Then when Christ says, keep my commandments, etc., simply admonishes us to keep that which he has delivered or taught by the spirit of The Father in him. But no, the world will persist in separating Christ and the Father. John says: "Whosoever committeth sin transgresseth also the law," and in the eighth verse of the same chapter, he says, "He that commitheth sin is of the devil, for the devil sinneth from the beginning."

Now if sin is the transgression of the law, then the devil transgressed the law when he first sinned. This law, then, John is talking about is the one the devil transgressed when he rebelled against the government of God. This is the same law that the angels transgressed when they sinned. II Pet. 2: 4. We know this because, "Whosoever committeth sin transgresseth also the law," and "Whosoever committeth sin is of the devil, for the devil sinneth from the beginning.

The only conclusion to which we can come, then, is that the law John is talking about is the one that has been the sole moral guide from before the conception of sin in the mind of Satan, to time without end. But, says one, "Christ is the great moral guide." We answer: The law witnessed (or testified) to the righteousness of Christ.

Rom. 3:21. Had Christ taken the name of God in vain the law would have testified to the *unrighteousness* of Christ. He then would have sinned, and He too would have come short of the glory of God. Rom. 3:23.

Paul after setting forth the depraved condition of humanity in the third chapter of Romans, by making such statements as "there is none good, no not one," "all have sinned and come short of the glory of God," informs us that the law speaks that every mouth may be stopped and all the world may become guilty before God. He tells us in the same chapter that "by the law is the knowledge of sin," again in the last verse he informs us that we do not make *void* the law by faith, but we establish it.

Now, dear reader, from henceforth what is your position on the law? Are you going to admit its office as that of the great revealer of sin? Will it be your moral guide?

A man who belongs to a Sunday keeping church, yet which claims to be a law keeping church, exclaimed to me: "I keep the law as well as you do." I asked him which day he kept for the Sabbath. He replied, "Sunday." "Why do you keep Sunday?" I asked; "because," said he, "Christ was raised from the dead on that day." "What day of the week was he resurrected," I asked. By examining Mark 16:9, Jno. 20:10, Lu. 20:55-56, and chap. 24:1, we found that the scriptures plainly say that he was raised on the first day of the week. My Sunday keeping friend then admitted that he was resting on the first day of the week, according to the scriptures, and the teaching of the church to which he belonged, because that church claimed to be observing Sunday in honor of Christ's resurrection, which took place on the first day of the week. Then we turned to the ten commandments which my friend claimed to be keeping strictly, and there, lo and behold, *it* said plainly that the *Seventh* day is the Sabbath. I then asked my friend if he candidly thought he was complying with that commandment by keeping Sunday as strictly as I was by keeping Saturday, the day just before Sunday, the first day of the

week. The man saw that he was compelled either to repudiate his own notion, and his church's teaching and practice, or repudiate the commandments of God.

God has set this matter plainly before us, and gives us the liberty to choose. With ancient Israel it was to either keep the commandments and live or break them and perish. It was choose ye this day whom ye will serve. The same privilege is set before us today. Jesus Christ is the same yesterday and today and forever. Heb. 13:8. With him there is no varibleness, neither shadow of turning. Jas. 1:17.

He said in the days of Solomon: He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. 28:9. He says today that: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I Jno. 2:4. He says again: "This is the love of God, that we keep his commandments: and his commandments are not grievous." Chap. 5:3. Christ says: "It is easier for heaven and earth to pass than one jot or tittle of the law to fail." Luke 16:17.

PAUL AND THE LAW.

It is exceedingly strange that nearly all exponents of God's plan of salvation, whether in books or in pulpit, fail to see the relation of the law to the plan. They are willing to admit that it has a place but not of enough importance to need defining. Some teach that the law given at Sinai is now abrogated, and if one is found regarding it as a guide, he is Jewish in his practice, and under the old covenant, seeking righteousness by works, etc. And yet it is true, that Paul, the greatest exponent of the plan of salvation ever chosen by the Lord, gives it a place of tremendous importance. Most scriptorians admit the law held a prominent place in old testament times only. Not only is it true, but strange that of all the Bible writers and prophets, it is left to the great apostle Paul to define the office of the law, and instead of minimizing its importance, he magnifies it. In

the most solemn themes, he will take time to show that the law is its basis.

In I Corinthians 15: 51-56 is a striking example. Here he closes a wonderful discourse on the certainty and importance of the resurrection of the dead, and the changing of the living. In his closing sentences, when he seems almost transported with the greatness of his theme, he says:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law."

In his Roman letter, however, is where he gives much of his attention to the office of the ten commandment law. In chapter 2, verses 12-15, he teaches that not the hearers, but the doers of God's law shall be justified. That even the Gentiles who have not the law (evidently not as did the Jews in a written form), and yet do by nature the things contained in the law, show the work of the law written in their hearts.

In verses 17-18, we ascertain that it is the ten commandment law Paul is talking about, the very law the Jews glory in. He says:

"Behold, thou art called a Jew, and resteth in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law."

This text forever settles the question of what law Paul has under consideration in the book of Romans. It was the great law that God thundered from Mount Sinai to their fathers. But notice, Paul does not condemn their allegience to this law, but instead says: they by it know his will and approvest the things that are more excellent, being instructed out of the law, and have a form of knowledge and of the truth in the law. Paul then accuses them of posing as teachers of others, teaching them not to lie, steal, commit adultery, worship idols, etc., and yet being

guilty of the same things themselves. In this, he tells them they blaspheme God, and through breaking the law, they dishonor God. Then he tells them that the uncircumcision (Gentiles) if they fulfill (keep) the law shall judge the Jew who transgresses the law.

In this second chapter of Romans then, we have the law introduced that the Jews boasted in; the one that forbids lying, stealing, idolatry, adultery, which is none other than the ten commandments. But Paul designates it as *the law*, and in every chapter to the eighth, he has much to say about *the law* and no intimation whatever that any other law is meant but the ten commandment law, the same one introduced in chapter two; except in chapter seven, where he speaks of a law working in his members, which he calls the law of sin and death, and in chapter eight, when he speaks of the law, or ordained plan of salvation through Christ, as "The law of the spirit of life in Christ Jesus."

With all this in mind, let us note what Paul says of this law in his Roman letter. After exhaustively dealing with the nature of man and showing there is none righteous but all under sin, he says:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds (doings) of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3: 19, 20.

Again, "Do we make void the law through faith? God forbid: yea, we establish the law." Verse 31.

"Because the law worketh wrath: for where no law is, there is no transgression." Chap. 4: 15.

"For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded grace did much more abound." Rom. 5: 19, 20.

In Romans, chapter 6, Paul deals with the deepest possible Christian experience—the death of the old or carnal man. He describes the unconverted man as free from righteousness and a complete servant of sin, and the converted man as free from sin and a servant of righteousness.

After contrasting in this pronounced manner the difference between the two, he launches out in the seventh chapter to illustrate the difference by the marriage relation. How that a woman is bound to her husband as long as he liveth. The husband in this case is the old man of sin as introduced in the sixth chapter. In other words, the unconverted man is related to the devil as one that is married. Such a condition Paul defines as free from righteousness and a servant of sin. The only other condition is to kill the old man. Paul says crucify him, then marry Christ, in which case one is free from sin and a servant of righteousness. So the thought carried out in Romans 7: 1-4 is that if one claims to be married to Christ while he is still married to the old man; i. e., still clinging to sin, he is an adulterer. (Spiritual adulterer.) Then he continues:

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7: 5, 6.

Many seize these texts as proof that we are delivered from obedience to the law, eagerly accepting these texts as meaning the ten commandments. But what an awful step such are taking that will draw such a conclusion from these texts. It seems that all such reasoners never stop to consider the context in which the reading is found, and at most but lightly consider the two or three verses in which they so delight as discovered evidence that they now have a right to violate the law. They fail to see that these texts agree with Paul's teaching throughout regarding the law. He says: "By the law is the knowledge of sin." The law then simply occupies a position similar to that of any national law by which is the knowledge of crime. That is the law by which God defines the enormity of sin, while the laws of the states define the enormity of crime; so that one might say the motions (actions) of crime which were by the law. So if one desires as a citizen that his actions shall not be found criminal, he must be

careful that his actions (motions) are lawful—that he does not violate the law. As long as he violates the law, he is a criminal and unfit for citizenship—always under the grip of the law.

Just so with sin. "All have sinned and come short of the glory of God." Rom. 3:23. And we will be held by the law, and reckoned as under it as long as we cling to the old man—the flesh—the carnal man,—man of sin. The moment we come to the place that sin has no dominion over us, Romans 6:14, then the law lets us go free. Therefore, when we are delivered from that which held us, which is sin, then we are delivered from the law.

This is all very evident from Paul's reasoning in the next verse when he says:

> "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

I should here ask those who ignore the claims of the law how they know sin. If the apostle Paul did not know sin but *by the law* how may we know it. Have we some means of knowing that Paul did not have?

Paul continues in verses 8-14 giving the law a place of the highest possible importance. He shows by verse 8 that sin taking occasion by the commandment; that is, sin being made apparent by the commandment, reveals in man all manner of sin. Verse 9, were it not for the law, we could not be charged with sin, but sin is only revived or made manifest because of the existence of the law. In verse 10, he shows that that law which was ordained of God unto life, the sinner finds to be his great judge and convicter. In verse 11, Paul shows again that sin is fully defined by the law or commandment, and sin only calls the law to witness to its sinfulness, thus a case is made out against the sinner. Just as Paul reasons in Romans 3:20. By the doings of the law no flesh shall be justified; but only condemned, and no matter how safe one may feel in sin, he is deceived. The law will make an occasion against him and slay him.

In verse 12, Paul concludes that because the law does all this it is Holy, just and good.

In verse 13, he asks the question: "Is the law made a thing of death?" His reply is: "God forbid!" But sin, the exceeding sinfulness of sin is made to stand out in all its hideousness by means of the law.

Then he concludes in verse 14: "For we know that the law is spiritual; but I am carnal, sold under sin."

The remainder of chapter seven Paul pictures the awful struggle one may have to extricate himself from the condemnation, and concludes that he finds a law that when he would do good, evil is present in him. This *law of evil* in man is clearly set forth in chapter II of this book, and the only means of deliverance is the power of God through Christ Jesus, and this great gospel truth Paul declares in verse 25.

Paul then in chapter 8, shows that the one who is freed from the power of darkness (the devil) and is married to Christ (led by the spirit) is not condemned.

For the great law, or plan of life, through Christ, makes us free from that inherent law of sin that dwells in us.

In verses 3, 4, he speaks of the weakness of our flesh, that is, the inability of man in his own strength to deliver himself from the law's condemnation, and live in harmony with its precepts. As a remedy, points to the fact that God sent his own son made like weak man, to condemn sin in the flesh. *"That the righteousness of the law might be fulfilled in us* who walk not after the flesh but after the spirit."

Wonderful statement. So full of importance. Is it possible that the one and only purpose of Christ is to effect the righteousness of the law in man? Is that the great aim and purpose of God in Christ? Is the great work of God in the human heart summed up in these words of Paul? If so, and who can say no, then the law—the law proclaimed on Sinai's summit, is the expression of the great purpose

of God in the heart of man. It is the very foundation of the economy of God.

We are to conclude then that when the angel Gabriel announced to Mary, the mother of Jesus: "Thou shall call his name Jesus, for he shall save his people from their sins," he meant that the great work of Christ would be to save his people from transgressing the law. And all that, too, in the face of the fact that the theological world generally teaches that Christ instead, came to put an end to the law—nail it to his cross, and then with defiance denominate it a "law of sin and death," a yoke of bondage, Hagar, old covenant, etc., and those who duly respect and live it, Hagarites, Ishmaelites, etc.

Where really does such teaching belong? It can not possibly belong to any other than the great rebellion against the authority of Jehovah and the government of heaven. (See Chap. XLI.)

Why do not the religious leaders say with our beloved Paul: "I had not known sin but by the law." "By the law is the knowledge of sin." Our faith establishes the law. Where there is no law there is no transgression. Through it the sinful world stands condemned before God. The law is not made for the righteous but for sinners, and every thing that is contrary to it is unsound doctrine. I Tim. 1: 9-10. The law entered that sin might appear exceeding sinful. It reveals in sinful man all manner or concupiscence; that we could not be convinced of sin were it not for the law.

If these teachers feel that Paul is an incompetent guide, perhaps they might hearken to James, who says:

"If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 9-11.

He might do well to study also James 1: 22-25, where the word and law are used synonymously, and it is likened

to a mirror that reflects one's sins, and the man that looks into it, and *does* it is blessed in his deed.

Perhaps the loving John might have some weight with those who see nothing in the law as having a place of importance in God's plans. He says:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." I John 3:4. He says again: "By this we know that we love the children of God, when we love God and keep His commandments: for this is the love of God that we keep his commandments: and his commandments are not grievous." 1 John 5:2-3. Again: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Chapter 2: 4.

John informs us that he "writes no new commandment, but an old commandment, which ye heard from the beginning." That old commandment, however, became new because, as John explains, "because the darkness is now past, and the true light now shineth." I Jno. 2:7-8. Perhaps John refers to the words of Christ when he said: "I will utter things which have been kept secret from the foundation of the world." Matt. 13:35.

But if our religious teachers will not be impressed with the writings of Paul, James, or John, perhaps Christ might have some influence with them when He said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. And his words to the young man, "If thou wilt enter into life, keep the commandments. Matt. 19:17. Then his great blessing in His words:

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. 22:16.

In the light of the foregoing facts the query might be why is so little stress laid upon the law by the religious teachers? Why do professed believers that constitute the great mass of church members of all sects throughout the world know so little of the place the law holds in the great

government of God? Why is it they actually shun those who *do* exalt the law, as teachers to be avoided, fanatics, ritualists, seeking righteousness by works, etc., etc.

The answer is given in this book as a whole, and in the object lesson we have chosen in this chapter to illustrate the function of the law. It is impossible to get away from the fact that law is the basic principle of all government, and obedience to that law the first, and it may be said, only requirement for citizenship. Yet how many people there are who reckon themselves citizens of governments who have never understood the prerogatives of law or think it necessary to understand it. Very little do they really understand of the functions of government. Some may have taken an elementary course in civil government and have a correspondingly better understanding of its elements. Others have gone farther in the study of the matter, and understand fully all the functions of government. We would call such statesmen, lawyers, political economists, etc.

Just so in the realm of religion. Many reckon themselves Christians—citizens of the heavenly family, (members of the church,) but concern themselves about as much with the great principles of Christian citizenship as does the average citizen of the nations concern himself about the greater principles of national citizenship.

But it makes no difference how little we know about the law of our land, it is the standard by which our citizenship is measured, nevertheless. When we violate the law, it is to our sorrow. Ignorance excuses no one in worldly governments. The man that finds himself a violater of the law, awakens to the fact that he is in conflict with his government, and must suffer the penalty of his violation.

Just so with the would be Christian citizen. No matter how little he knows of the law of god, and the place it holds in the economy of heaven, it is the standard by which his heavenly citizenship is measured, nevertheless. When we violate the law of God it is to our sorrow. Ignorance excuses no one. The man who finds himself a violator of

God's law awakens to the fact sooner or later that he is in conflict with the government of God, and so, sooner or later must pay the penalty for that violation as measured by the law. The principle is exactly the same in both cases. We hear the wise preacher say: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or evil." Eccl. 12: 13-14. Again we hear Paul say: "The carnal mind is enmity against God, for it is not subject to the law of God." Rom. 8: 7.

The law then embraces the duty of man toward the government of God, and to not subject oneself to the law of God is to find oneself at enmity to God, the founder and ruler of that government.

The only difference is that God is more long suffering than the rulers of earth, and pities our ignorance, and even bears with us in our rebellion, and gives us every opportunity to reform. We call it probation. We read again from the words of the wise preacher that, "Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

When we remember that we are on enchanted ground, in a fallen world, a rebellious planet; as Paul calls it: "this present evil world," "a crooked and perverse generation," and when we remember: "the whole world lieth in wickedness," that we are a fallen race, that "all have sinned" that "all"—"were by nature the children of wrath," "worked" by the "prince of the power of the air." When we remember that Satan is the "Prince of this world," and that religion is his long suit for deceiving, that he has a definite religious scheme, for the definite purpose of deceiving, and that "All the world followed the beast," except the "little flock," "whose names are in the Lamb's book of life," when we remember all this, is it any wonder that the whole world is blinded as to the law—the essential, yea the supreme test of Christian citizenship. No wonder the book, or preacher

that exalts the law, stirs hell from beneath to all possible activity in war against such light. That is why the human heart finds it such a desperate struggle to yield to the mandates of God. To yield, means to be "delivered from the power of darkness, and translated into the kingdom of his dear son." Col. 1: 13.

That is why "the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God." Rev. 12: 17.

That is why the world is blinded as to the office the law holds in the economy of God's eternal, universal kingdom.

Let us understand now and forever that obedience to the law of God is the first step toward becoming a citizen of the kingdom of God.

CHAPTER XXV.

GOD'S SIGN FOR HIS PEOPLE.

Since exhaustively dealing with the false system of religion, and revealing the false nature of the Sunday institution, we feel that it would be in keeping with the subject to give reasons why the Seventh day Sabbath involves on the other hand, great principles of truth, and yet we will not attempt to exhaustively deal with the subject. We shall only lay down a few principles involved, and give but a few of the texts in support of them.

The Sabbath enjoys great prominence in God's word, and the Lord lays more stress on its observance than any other command in the Bible.

The Savior said: "The Sabbath was made for man." Mark 2:27. We understand that the word "man" in this connection means mankind and not a particular man or race of man, just as it is with the woman. Paul said: "The woman was made for man." I Cor. 11:9. Just as the woman was made for man, and marriage was ordained to build up homes and safeguard the sacredness of the family circle and prevent adultery, so it is not extravagant to believe that, since the Lord says "I am married to you," and Paul says of one of his churches "I have espoused you to one husband, to Christ," and the Lord says of the Sabbath in four different scriptures, "It is a sign between me and you;" and since we note the stress God lays upon Sabbath observance, and since the Bible speaks of apostacy and going after other Gods as adultery—whoredom, and inasmuch as God says, "I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them," and "that they might know that I am God," we therefore conclude the Sabbath safeguards the purity of the church, and becomes as it were a marriage

tie that binds the family of God to Him, and prevents spiritual adultery by going after other gods. (Note Jer. 3: 14, II Cor. 11: 2, Ex. 31: 13-17. Eze. 20: 12-20. Jer. 17: 19-27. Eze. 23: 1-17. Jer. 3: 2. Etc., etc.)

In Genesis chapter 1, we have the account of creation completed; and it is declared that it was done in six days; so in Gen. 2: 1, we read: "Thus the heavens (atmospherical heavens) and the earth were finished, and all the hosts of them." From this we learn that the fowls of heaven, fishes of the sea, beasts of the field, the earth, and man upon it, was created in the six literal days, and during those six days God had expressed his purpose in making the earth, and man upon it. He said let us make man in our image, and let them have dominion over all the earth and everything in it, and He told them to multiply and fill it. Here was God's entire purpose for man completed; and it was the privilege of man to step right in, work in harmony with God's plan, and people the earth in its Edenic beauty and perfection.

The next or Seventh day after this work was all completed we are told God rested from all his work which he had made, and blessed the seventh day, and santified it because he had rested from all his work which he had made. We are told that "The creator of the ends of the earth, fainteth not, neither is weary." Isa. 40: 28. So it was not physical rest that God indulged in. It must have been resting in contemplation of a completed work, a completed plan, an inheritance that man might have stepped into. But Adam, the father of the race, the possible prince of the world, fell, and was cast out, and did not then realize the promise.

Again through Abraham God called a people to be his inheritance, but because of unbelief, and lack of faith they did not enter in. Heb. 3: 18-19; 4: 2. In this connection we can with profit read Jer. 17: 19-24; Gen. 13: 14-17; Rom. 4: 13; which show that the seed of Abraham might have entered into a permanent rest.

Paul says: "For we which have believed do enter into rest, as he said, 'As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world.'" Heb. 4:3.

We learn from this text that though God was displeased at the fall of man, yet he swore that someone should enter in, and the great reason given is that the works,—purpose, was finished from the foundation of the world, and the evidence given to show that all this is meant is stated in verse four as follows: "For he spake in a certain place of the seventh day on this wise, 'and God did rest the seventh day from all his works.'"

All this shows that God, from the day of earth's creation, had a set, and finished purpose in the earth, and his promise to us is that we may enter into that purpose, (for someone must enter in.) Paul says "We which have believed do enter in." But the great evidence that we by faith see the whole scheme, and by faith lay hold of, and enter into it, is in our Sabbath keeping. Verses 5 to 9 give the assurance that some will take hold of the great plan of God, but the next verse teaches that: "He that is entered into his rest, (has by faith taken hold of it) he also hath ceased from his own works, as God did from his."

In fact, the only basis for our faith that God has provided an inheritance for us are the facts recorded in Gen. 1, and Gen. 2:1. From this account *only* do we learn of such a completed purpose. And the record is that God rested from this completed work on the Seventh day, and just so every believer rests on the Seventh day as did his God, thereby exercising faith in that completed work, as well as faith in God as creator and author of his inheritance.

When God called his people out of Egypt, He commanded them as follows:

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the Seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work . . . . for in six days the Lord made heaven and earth, the sea and all that in

them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

The reason given here that the people should not do any work on the seventh day is because God rested from his six days work of creation on the seventh day.

In the light of this text we cannot but conclude God designs the Sabbath to be pre-eminently a memorial of the great work of creation, for we read: "He hath made his wonderful works to be remembered." In fact the Sabbath commandment contains the history of the creation of the world, and that alone is given as the reason for keeping the Sabbath.

THE SIGN.

In four scriptures the Sabbath is declared to be a sign between God and his people, that they might know that He is God, and that He is the God that sanctifieth them. See Ex. 31: 13-17. Eze. 20: 12, 20. The only way in which the Sabbath can be a sign that the giver of it is God is that it reveals Him as the creator; and the fact that He is the creator is the grand prerogative that distinguishes Him from all other gods, and the prerogative that patriarch, prophet and apostle always alluded to, to designate the God they served. And not only that, but it was the one distinguishing prerogative that God himself always pointed to as proof that he was God. See Ps. 146: 1-6; Ps. 115: 15; Jer. 10: 10-12; Isa. 45: 18; Isa. 42: 5; Isa. 40: 12-15; Acts 17: 24. In fact the truth of creation is the fundamental truth of the Gospel. See Acts 14: 7-15; Rev. 14: 6-7.

All this is why the Sabbath is a Sign between God and His people that they know He is God.

He also said it was a sign that they might know He is the God that santifieth them. This is easily understood when we see that to sanctify, convert, or regenerate a man is a work of creation, and a creative work of the very highest order, even called a new birth. For proof read the following texts. Eph. 2: 10. II Cor. 5: 17. Gal. 6: 15.

Ps. 51: 10. Jno. 3: 1-5. The work of sanctification then being a work of creation it necessarily follows that only a *creator* can do the work of sanctifying, and since the Sabbath is the sign that God is the *creator* it follows that it must be the sign that we understand he is our sanctifier because he is our creator. This is all very evident from the way the Lord uses the two works, redemption and creation, together. For an example see Isa. 43: 1.

THE TEST OF LOYALTY.

So important is the Sabbath, that the Lord based the most gracious promises ever made to his people on the condition they keep his Sabbath. In Jer. 17, God promised Israel their city, Jerusalem, would stand forever if they would keep his Sabbath and do no work in it. In Isa. 58: 13-14, He tells them that if they honor Him by keeping the Sabbath which he calls his holy day, then they should delight themselves in the Lord, and He would cause them to ride upon the high places of the earth, and feed them with the heritage of Jacob.

COMMON DAYS AND THE SABBATH CONTRASTED.

The Lord distinguishes between the Sabbath and the other six days of the week, in a very marked way. He calls the six days other than the Sabbath "the six working days."

The gate of the temple was to remain open the *six working days* but on the Sabbath it was to be shut. Eze. 46: 1.

In Ezekiel the Lord denounces the unfaithful priests with the following scathing words:

"Her priests have violated my law and have profaned my holy things; they have put no difference between the holy and the profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22: 26.

These texts should be a striking rebuke to those who say: "There is no difference" or, "The matter of a day is nothing" or, I keep all days holy." It must be remembered that there is but one day that has ever been made holy, and that is the Seventh day of the week. When God rested the Seventh day, he blessed and sanctified that day which means He set it apart for a holy use, for man's use, as the Master has said.

THE LORD'S DAY.

There is but one day in the week the Lord designates as His, and that is the Sabbath day. He calls it "My holy day." Isa. 58: 13. In the Sabbath commandment itself the Lord calls it "the Sabbath of the Lord." Ex. 20: 9.

Christ says that He is "Lord of the Sabbath day." Mark 2: 28. Matt. 12: 8. Such claims He has never made for any other day.

The Savior is Lord of the Sabbath by virtue of the fact that it was He that rested on the seventh day from the work of creating the world in six days. This is proved beyond a shadow of doubt by the following texts that say plainly that Christ created or was the active agent in the creating of all things. Col. 1: 14-16. Heb. 1: 2. Eph. 3: 9. Jno. 1: 1-5. These texts say plainly, Christ created not only all things whether in heaven or earth, but repeatedly declare He created the world. John says plainly "He was in the world and the world was made by Him." Jno. 1: 10. This being true we are absolutely compelled to accept the propositions that it was Christ that rested on the Seventh day from all his work, and it was Christ that blessed and sanctified the day. Therefore the Seventh day became Christ's blessed, sanctified, rest day. In the light of Scriptures then we can only conclude that the *Lord's* day is the Seventh day *Sabbath.*

NEW TESTAMENT EVIDENCE.

In Christ's great sermon on the mount he said: "Think not that I am come to destroy the law. Matt. 5: 17. Again

He says, "Whosoever shall break one of these least commandments, and shall teach men so he shall be called least in the kingdom of heaven." Verse 19. In harmony with his own teaching we learn that it was his custom to worship on the Sabbath day. Lu. 4: 16. Paul says: "Be ye followers of me even as I also am of Christ." In harmony with his own teaching we find Paul also worshiping on the Sabbath, "as *his manner* was." Acts 17: 2. Paul did not not only worship by going into a Jewish synagogue on the Sabbath, but we see him resorting to a river side where others were gathering for worship on the Sabbath day. Acts 16: 13. In fact Paul boldly declared as he stood before a body of Jews that he had committed nothing against the customs of the fathers. Acts 28: 17. If Paul had disregarded the Sabbath such a statement would never have gone unchallenged.

Christ taught the commandments as the way of life. He admonished his followers to pray that at the fall of Jerusalem, an event which occurred forty years after his death, they might not have to flee on the Sabbath day. Matt. 24: 20.

The most forceful evidence found in both the old and new Testaments for the continued observance of the Sabbath is from the standpoint of the perpetuity of the ten commandments, the office of which, is much more forcefully set forth by the New Testament writers than the Old, as was seen in the preceding chapter.

CHAPTER XXVI.

THE EVERLASTING THRONE OF DAVID.

In studying the question of the Sabbath, many people have been educated to the idea that it was merely a Jewish institution, belonging to what they call the old dispensation. They reason that *now* we are under a new dispensation and are in a special sense Christians, and belong to the kingdom of Christ, and should hold as little as possible to anything the Jews are required to do.

We feel that this idea is wrong, and has been a fruitful source of much misunderstanding of God's plan for man. When we more critically look into the matter we find that the prevailing idea of the dispensations is erroneous. The dispensational lines so much talked about are figments of the imagination, rather than real facts. The word dispensation is used but four times in the Bible, and not once is it used to subdivide the times of; and show differences in God's dealing with men. See Eph. 1:10. I Cor. 9:17. Eph. 3:2. Col. 1:25.

Some write of the Patriarchal age, Mosaic or Law age, the gospel age, and lastly, the Milenium age, just as though the Bible laid much stress on such phrases when in fact the whole thing is purely a creation of the imagination and every such expression purely coined.

All this would make God a changeable God, when in fact He says, He changes not. Mal. 3:6. With Him is no variableness nor shadow of turning. Jas. 1:17. He is the same yesterday and today and forever! Heb. 13:8.

THE FACTS.

The facts are, God has one plan for man, and that is, salvation through Christ. A. 4:10-12. (See chapter on

what was abolished at the cross which shows how all from Abel to the cross were saved by faith in Christ.)

Peter speaks of the church as being lively stones built up a spiritual house, a chosen generation, a royal priesthood, an holy nation, a peculiar people. I Pet. 2: 5-9. Paul speaks of the church as a building, an Holy temple in the Lord, built upon the foundation of the apostles and prophets, Christ himself being the chief corner stone. Eph. 2: 20-21. Ephesians Chapter two, makes it clear that all sinners are through Christ identified with the commonwealth of Israel if saved at all.

The Lord in speaking through Moses to the children of Israel told them if they would obey him they would be his special treasure, his kingdom of priests, and an holy nation. Ex. 19: 5-6.

God had promised Abraham that He would multiply him exceedingly. Gen. 17: 2, and later God speaks of Israel as having "prospered into a kingdom." Eze. 16: 13.

The people of God are spoken of as a holy nation, a royal priesthood, holy temple, Lord's house, God's building, spiritual house, the Lord's body, the body of Christ, a kingdom, a nation, his inheritance, Jacob, Israel, holy mountain, mountain of the Lord's house, a vineyard, an olive tree, the church, the kingdom of his dear son, House of David, etc.

When Israel clamored for a king and desired to be like other nations round about them God instructed Samuel to comply with their wishes, and accordingly Saul was annointed. Saul proved unreliable and David was annointed in his stead as king of Israel, and from him the people of God are known as the kingdom of David, or House of David.

God says through the prophet, "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Ps. 89: 3-4. Verse 34-37 reads as follows:

"My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

This text is full of tremendous truth, and furnishes a foundation for the most lofty themes. It teaches that God's purpose had reached another step in its unfolding in the choosing of David as king. David was made a type of Christ the King. And the church which was David's kingdom was in fact to be Christ's Kingdom that would be established forever, as enduring as the sun, and moon, and as a faithful witness in heaven, that is, God will have demonstrated his purpose, his power to save, and redeem, through fallen man; and the church on earth will have been the instrument through which God has revealed His manifold purpose, power, and wisdom to the universe. See Eph. 30: 10. Eph. 2: 7.

The Lord will say of the redeemed host, "My delight is in her," and they will be a special crown of glory in the Lord's hand. Isa. 62: 1-4.

This text also reveals the fact that if we are to triumph and be with that special witness in heaven we must be identified with the throne—the kingdom—the House, of David.

The Lord promised David that his seed should not fail to rule Israel. "There shall not fail thee (said he) a man on the throne of Israel." I Kings 2: 4.

When the time drew near for David to die he called Solomon to him and recounted the promises of God, and how that God had called him, and his seed to the throne of Israel. (I K. 2: 1-4.) Then after David's death it says of Solomon: "Then Solomon sat on the throne of the Lord, as king instead of David his father." I Chron. 29: 23. It will be noticed that it was the *throne of the Lord* that Solomon sat on. Then it follows that the people Solomon ruled over must have been the kingdom of the Lord, which proves the fallacy of the supposition that the kingdom of

Christ was set up at penticost, as some affirm, without the least scriptural authority, or suggestion.

That this promise to David embraced the whole scheme of Christ as king, will be seen by the following quotations:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it from henceforth even forever." Isa. 9: 6-7. Again: "He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David." Lu. 1: 32.

According to the promise God had made to David that his seed should rule, we read: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Matt. 1: 1.

It is now very evident that to belong to Christ's kingdom we must belong to David's kingdom. It is evident also God does not have many kingdoms or thrones, but only one, as far as it pertains to the people of earth, and it is further evident that if I ever sit as a subject of that eternal throne I must seek to identify myself with that throne of David, or Israel, rather than seek in every way to divorce myself from it. Paul says: "If ye are Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3: 29.

Paul defines a mystery that he was making known as being: "That the Gentiles should be fellow-heirs, and of the same body." Eph. 3: 6.

Christ in speaking of the souls that should be won from the Gentiles says: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Jno. 10: 16.

Christ in speaking to the apostate Jews said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43.

This text does not say the kingdom of David would be destroyed and cease to be. No, no. But it clearly implies that others would be blessed with the privilege of being his chosen, and carry out his original designs in David, as we also read in Acts 15. This text records the apostles in council, during which Peter and Paul recount their experiences in winning souls from among the Gentiles, when James, the chairman of the council, stands up and says:

"And to this agree the words of the prophets; as it is written; after this I will return and will build again the tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things." A. 15: 15-16-17.

This text teaches that the tabernacle (house) of David, which was discontinued—broken down, scattered among the nations (Zech. 7: 14) was to be rebuilt, restored, and that Peter and Paul were at the work.

Notice it was not *another* tabernacle, but the *same* one is to be built *again.* And James says that it all agreed with what the prophets said, and when we turn to the prophets we find they make just such a prophecy. We read from one of them: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos 9: 11.

It does not require a vivid imagination to see foretold in this text all that happened to ancient Israel, we can see her broken, and scattered to the nations of earth because of their unfaithfulness. But it also pictures a restoration of the same spiritual house—kingdom of David—House of David—Tabernacle of David—church. And this work of building was not defined as being in the end of time as some suppose when God will call the scattered Jews to Jerusalem, but we see the apostles at work reconstructing the House of David, in their day, and using Gentile material. (Acts 15: 17.) And mark it, the prophet Amos said it would be built *"as in the days of old."*

What can all this mean? What bearing can this subject have on the question of the Sabbath? Simply this:

If God recognizes but one people, one kingdom, one throne, one fold, though it be opened so that both Jews and Gentiles constitute it, and though if one people fail to do the work and carry out his purpose so that he invites any who will, to do it; is it to be inferred that his standard of morality and righteousness is changed? Shall we dare to say the Lord failed, and now he is trying another plan? If so may not his new plan also fail? And if so, where have we any assurance of victory in God? Let us say rather that in it all God is demonstrating the frailty, weakness, and also the stubbornness of man, and that man failed instead of God; (See chapter on the two covenants) and that while the people failed, God never fails. Because Israel to whom was given such glorious opportunities did not prove faithful in observing the Sabbath, and introduced into its service so many human traditions which are always fatal, shall we say the Sabbath was a bad institution, and now, use another day with entirely another purpose behind it?

True, we today should not seek to join the Jews by presenting ourselves to a Jewish synagogue and asking for membership, but rather, we should stand, in our regard to God and his service, just where the Jews should have stood had they seen that all their sanctuary services pointed to Christ, and would have accepted Him when He came. In other words the true Christian today stands just where the Jew should stand. But it can never be conceived that God looks upon sin differently from what he did in the days of Moses. Sin has not become less sinful in the eyes of God since the cross nor has it changed its form. We can not say that Christ was any less the Savior of men before the cross than he has been since. Before the cross even in the wilderness they drank of the spiritual drink and rock which was Christ. I Cor. 10: 4-9. See also Heb. 11: 26.

THE ONE OLIVE TREE.

In Rom. 11: 11-24 is a very striking revelation of our relation to God's plan as revealed in ancient Isreal. Here Paul sets forth the special privileges that came to the Gentiles through the fall of Isreal, yet points out that every Jew has an equal opportunity to become reinstated again, and even declares that it would be easier and more natural for him to do so than it would be for a Gentile to accept God, for the reason that the natural born Israelite—seed of Abraham, is already initiated into a knowledge of the service of the true God. But Paul shows that for a backslidden Jew to repent is as one raised from the dead just as the saving of any other lost sinner would be.

In Jer. 11: 15-16, Israel is brought to view under the name of a green olive tree; it says "The Lord called thy name a green olive tree." Then Jeremiah speaks of the way the Lord rewarded Israel for their iniquity and among other statements says, "Her branches were broken." The branches can relate to nothing else than the individual members of the church. (See Jno. 15: 1-5.) In using this same figure in his Roman letter Paul says: "And if some of the branches were broken off, and thou being a wild olive tree wert graffed in among them, and with them partakest of the root and fatness of the olive tree."

Here Paul indicates that *some* of the branches (members) were broken off, and the Gentiles, which he likens to a "wild olive tree" were graffed in among them.

He tells us that the Jewish branches were broken off because of unbelief, and that the Gentile converts who were graft in should not boast else God would also cut them off "For if God spared not the natural branches take heed lest he also spare not thee."

Paul also tells the Gentiles, they are graffed in contrary to nature, and it is more likely or easy to graft those in who are the natural branches.

He speaks of the Jew and says if they abide not still in unbelief, God is able to graft them in again.

A close study of this scripture is absolutely conclusive that the only hope of any man whether Jew or Gentile is to get into that one Church, that one kingdom, be graffed into that one, and only olive tree, for it was only the branches that were broken, the root and stalk which is Christ still stands, and will stand with its full equipment of branches and fruit as a faithful witness in heaven.

We have no reason to believe there has been any change of plans or moral requirements with God. The Bible gives us no license to set aside the Sabbath and take in its stead the Pagan Papal day of the sun on the mere pretext that Christ rose on that day.

It might be said if we go right on with all the religious practices of the Jews we would be sacrificing and fulfilling the office of the priesthood. Not at all, that was only a temporary system for the time then present by which the children of Israel exercised faith in the coming Christ. And all those ceremonies necessarily ceased the moment the Christ came and offered himself as the true Lamb. The first lamb was the shadow, the Christ was the substance. The Savior instituted ceremonies by which we now, after the cross, *look back* to a Christ that *has* been crucified.

So, when we stand side by side with the Jew in the kingdom triumphant, we can clasp hands and call each other *brother,* having both been redeemed by the blood of Christ, and the exercise of faith therein.

We will see righteous Abel there who by *faith* made his offering, confessing his sin, and that he was worthy of death, but, through the offering, availing himself of the mercy of God, who provided one to die in his stead, and thus transferred his sin to the sin bearer who taketh away the sins of the world. He placed them on Him who was "the Lamb slain from the foundation of the world." Rev. 13: 8.

A FEW THOUGHTS TO CONSIDER.

Let us remember our Savior was a Jew a literal descendent of Abraham—"Jesus Christ, the son of David,

the son of Abraham." Matt. 1:1. Also the twelve apostles were Jews.

Paul tells us that as members of the household of God, we are built upon the foundation of the apostles, and prophets, (all Jewish) Jesus Christ himself (still Jewish) being the chief corner stone. E. 2:19-20. We hear Jesus himself declaring "Salvation is of the Jews." John 4:22. When Jesus came to the Jewish nation he came to his own. John 1:11. So Jesus was the Jews' Christ, and the Jews were his people. "The only people he knew." Amos 3:2. And in no place in all the Bible can we find where Jesus found fault with them for keeping the law or the Sabbath, but many places where they were condemned and finally rejected for not obeying the Sabbath and the rest of the law.

God's plan was worked out in Israel completely in type. Egypt from out of which they were called is a type of the dark, sinful world. Their experience demonstrated the weakness of humanity and that the only source of strength is in God. Their Babylonian captivity was a complete type of the relation of God's people to the sinful world, and their deliverance a typical deliverance. Note Jeremiah chapters 50 and 51.

We are all called out of spiritual Egypt, i. e., the sinful world. We join ourselves to Israel and receive the law, then our experience is one of trust and growth. We are in Babylon until we are called out. (Compare Rev. 18:4 with Jer. 51:45-46.)

Babylon was humbled because of her abusing God's people, and went into destruction never to rise again. Her destruction was a type of the final controversy of Zion. Jer. 50:15; 51:11. Isa. 34:8. Just so the earth is to be punished and desolated after the fall of Babylon the Great. Rev. 18: Let us heed Paul's admonition when he says, "Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it." Heb. 4:1.

CHAPTER XXVII.

WHAT WAS ABOLISHED BY CHRIST.

In this chapter will be shown that there are two distinct laws. First, the Ten Commandment law which pointed out sin; second, the ceremonial law which taught the plan of Salvation from sin.

The Ten Commandments are called a *law*, and as we have seen is distinctly the Law of God and that by this law was the knowledge of sin. Rom. 3:20. I Jno. 3:4. Jas. 2:10-11.

John informs us that *sin* is the transgression of the Law. I Jno. 3:4. Paul says, "The wages of sin is death." Rom. 6:23. God said to Adam "In the day that thou eatest thereof ye shall surely die." Now we see that it was death to disobey God by eating of the tree of knowledge of good and evil, and it is death to transgress the Law. And as Christ has taught us that the Law contains two distinct principles—love to God, and love to man, Adam must have violated at least the first principle of this law to merit death. Paul says where no law is there is no transgression. Rom. 4:15. Again he says: "the woman was in the transgression." I Tim. 2:14. We are forced to the conclusion then, that the law was operative in the day of Adam and was there to convict him of sin—prove him a transgressor.

Now God said: In the day ye eat thereof ye shall surely die. And when Adam ate of that tree the only thing he had any right to expect was death—eternal death. The only thing in the universe that could save him was the grace and power of God. Grace, which is unmerited favor, was given. Man was given a lease of life in which he might redeem his lost heritage. Man had sold himself under sin and was not his own, he must be bought with a

price. Hope in Christ was seen in the following words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15.

No doubt this text is a prophecy of the conflict between Christ, and Satan and tells us of the Christ that should be bruised for our transgressions and iniquties, Isa. 53: 5, and the utter extinction of Satan. Heb. 2: 14.

Here was a promise of victory for man through the seed of the woman. Here was the promise of victory over sin by the sacrifice of the Son of God, the most precious gift heaven could make.

Man recognized then, and there, that by disobeying the command of God he merited death. He recognized further that if salvation was granted him it was in the power of God only that such a work could be accomplished. So in these two facts we see the principle, that, by the Law of God is a knowledge of sin, and the Gospel is the power of God unto salvation. Rom. 3: 20. Rom. 1: 16. And on this principle is the whole plan of salvation based, from Adam, until the close of the Gospel work.

Accordingly we see Abel just outside of Eden, exercising faith in a sacrificed savior. Gen. 4: 4. Heb. 11: 4. We can come to no other conclusion than, when Abel offered his sacrifice in faith, he offered it in faith that a savior, even the only begotten Son of God, would be sacrificed for his sins, and that he would be that seed of the woman that would bruise the serpent's head, and bring victory to man over sin and the Devil.

In Abraham, Isaac, and Jacob we see the same kind of faith, exercised in the same way. It is clearly evident from Gen. 26: 6, and Exodus 16, that the principles of the Ten Commandment Law were recognized and of force before it was given on Sinai, although it was never recorded. We see that it was sin to murder in the days of Cain, Gen. 4: 8, wrong to serve other Gods; Josh. 24: 2, wrong to worship idols; Gen. 35: 2-4, dishonor parents; Gen. 9:21-26, and so we might continue until we saw that every one of

the Ten Commandments were in force, from Adam until Moses. Yet none but the Sabbath commandment is designated. Gen. 2: 1-3. Ex. 16: 4, 23-28.

God, as every Bible student knows, chose Abraham as the Father of a race that was to be a special people unto the Lord, through whom the Lord intended to teach unto the world his saving truth, and his righteous Laws. Deut. 4: 5-10. Acts 13: 47. Rom. 3: 1-2. But the Lord told Abraham that his seed should sojourn in a strange land four hundred years. Accordingly they were servants in the land of Egypt the allotted time, during which they, no doubt, well nigh forgot the Commandments of God, and imbibed the religion and rites of the Egyptians. (See Ex. 32.)

So the message to Pharoh was, "Let my Son go that he may serve me." Ex. 4: 23. So, as soon as Israel was separated from Egypt, God spoke His Law in their hearing in awful power and grandeur, as follows:

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy

son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's" Ex. 20: 2-17.

"When the people saw the thunderings and the lightenings, and the mountain smoking, and heard the trumpet, they stood afar off, and they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." Ex. 20: 19-20.

One point must not be overlooked in the verse just quoted and that is, the Lord spoke the Law that *they might sin not,* which is exactly in accordance with the statement made by Paul, that "By the law is the knowledge of sin."

Now as the law was "added" or placed close beside them (Greek, Gal. 3: 19) because of their sins, that they might not sin, we would expect now to see God also put them in remembrance of His gracious promise that the "seed of the woman would bruise the Serpent's head." We now would expect God, since He has His people collected in

one great host as they were on their march from Egypt, to institute some ceremony by which the Gospel plan might be taught to them. As there is but one plan of salvation and God only could give that plan, we might expect somewhere to see that plan defined in and regulated by a fixed law. Accordingly we hear God say "Let them make me a sanctuary that I may dwell among them." Ex. 25:8. And from this verse to the end of the book of Exodus we find the instructions how to build it. While in the book of Leviticus are the instructions how to use it.

In this sanctuary, and its service we see a working model of the throne of God's judgment; a practical working of God's dealing with sin; every detail of God's plan of salvation. By a careful examination of the following texts this truth will begin to appear: Ex. 25:21-22. Ps. 99:1. Jer. 17:12. Ps. 102:19; 103:19-20. Rev. 11:19.

As was stated before, the book of Leviticus contains the instructions or the Law regulating the sanctuary service.

Paul clearly states: "For unto us was the Gospel preached, as well as unto them." Now if the Gospel was preached unto them (the Jews) how was it preached. Let us see: "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:11. Notice that it is through Christ that we receive the *atonement.* Now let us compare this text with Lev. 1:4: "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." In the sacrifices then, is where the atonement was "preached" unto them.

"And if any one of the common people sin through ignorance while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; then he shall bring his offering, a kid of the goats, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering in the place of the burnt offering. And the priest shall take the blood thereof, ... and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4:27-31.

Here the two great principles of the Gospel plan as taught in the sanctuary are brought to view. *First,* the man must see by the commandment that he is a sinner. Second, when he sees that he is a sinner *then* he brings his offering, which is received as an atonement *for his sin.* Lev. 1: 4. This principle is repeated over and over in the fourth of Leviticus. Now let us look at the picture. An Israelite breaks one of the commandments, it bears upon him and he is convinced of sin. In humility he brings his offering to the door of the sanctuary and in his heart confesses as follows:

Lord I have broken thy commandments and have sinned, I know the wages of sin is death, therefore I have merited death; but Lord you have in mercy to my soul promised a life for my life, even your only begotten Son, and now Lord I accept the sacrifice thou hast promised to make, and now to show my faith in the life that is given for my life I offer this lamb instead of my life.

And then with his own hand the penitent sinner takes the life of the offering; thus confessing that it was his own sin that took the life of his savior, and as Abel offered *his* sacrifice in faith so does the penitent Israelite, and each one showing faith in Christ "the Lamb slain from the foundation of the world." Rev. 13: 8.

CHAPTER XXVIII.

THE LAW OF ORDINANCES.

It naturally follows that if everyone cannot have his own peculiar form of worshipping God, there must be a law given by God himself defining that given form of worship. Consequently we read: "And the Lord spake unto Moses saying, Command Aaron and his sons, This is the *law* of burnt offerings." Lev. 6: 8-9. Also, "And this is the *law* of meat offerings," (verse 14); "This is the *law* of sin offerings," (verse 25); "The *law* of trespass offerings." (Lev. 7: 1.) "The *law* of the sacrifice of the peace offerings." (verse 11.) Further on we read:

"This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offering; which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." Verses 37, 38.

All these words are spoken after it is fully explained just how they shall proceed to atone for their breaking of the commandments. Note that all those ceremonies were regulated by a law. Again:

"And we cast lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law." Neh. 10: 34.

It is seen at once that the *law* spoken of here does not refer to the Ten Comandment law; so it must refer to the law of ordinances given to define the method of atonement, and to keep alive in the minds of the people the great sacrifice to be made for their salvation.

We find that those ceremonies were called *ordinances* also. The Israelites, in recounting their past deeds after they had been separated again from the heathen by Nehemiah, said:

"Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; for the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God." Neh. 10: 32-33.

This is spoken in the same connection, in which the same ordinances are called a *law*. See next verse. So we can with all propriety read those three verses in just this way: Also we made *ordinances* for all the work of the house of our God, as it is written in the *law*. Then we can say with equal propriety that they were the *law* of *ordinances*. But were the ten commandments included in these ordinances? Let us see.

The Levites, when making a solemn confession of their wickedness and God's goodness, said:

"Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9: 12-14.

That the words of this text convey the thought that there is a distinction between the law God gave, and those laws that came from Him through Moses, we read:

"Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all I have commanded them, and according to all the law that my servant Moses commanded them." II Kings 21: 8.

Now it is just as clear as need be that there is a distinction between the Law spoken on Sinai and the Laws

commanded by the hand of Moses. See also Lev. 7: 37-38, where it is declared that the law of the various offerings were laws "Which the Lord commanded Moses," so then those ordinances were the "hand writing of ordinances."

But some features cannot be passed by that are found in the text just quoted in Neh. 10: 32-34.

First, they are said to be ordinances.

Second, those ordinances were said to contain: Meat offerings, burnt offerings, Sabbaths, New Moons, set feasts, Holy things, sin offerings, to make atonement for the house of Israel.

Third, they pertain to the house of God.

Fourth, they are called a law.

The law spoken of here then must be the law contained in ordinances, and the law that taught the atonement; it must be the law of Moses. Especially is it clear that this is the law of Moses when we read Ezra 3: 2: "And builded the altar of God of Israel to offer burnt offerings thereon, as it is written in the law of Moses the man of God." Now we have four plain texts which declare that the ordinances pertaining to the *house of God* which regulated the offerings and sacrifices for sin, were called a *law,* and that law was commanded by God through Moses; Lev. 7: 37-38; and was the law of Moses, Ezra 3: 2; and was also the law of ordinances, Neh. 10: 32-34; and was the prescribed method (law) of obtaining atonement for sin. Lev. 1: 4; 4: 27-28. Neh. 10: 33. And was separate from that law that was given on Sinai. Neh. 9: 13-14. Lev. 4: 27-28. II Kings 21: 8.

So far, we have seen that by God's ten commandment law, is the knowledge of sin, and by the law of ordinances was the Gospel preached which was the revealed plan of God to save from sin. Now did both these laws pass away or did one of them pass away when Christ was crucified. If but one, which one?

We will note by the following texts that the sanctuary was built after the pattern of the heavenly Sanctuary, or was a working model of God's throne. Ex. 25: 9, 40; 29:

30. Acts 7:44. Rev. 8:1-3; 11:19; 15:8. Ps. 102:19. Jer. 17:12. Ps. 99:1.

But the question is cleared of all difficulty by Paul in Heb. chapters 1 to 10, where the change from the earthly Sanctuary built by Moses, to the heavenly built by God is the special topic. Here Paul is talking about the service in the earthly sanctuary as it related to the service in the heavenly and he sums up his argument as follows:

"Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the Majesty in the heavens; A minister of the sanctuary and of the true tabernacle which the Lord pitched and not man.

For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he would not be a priest, seeing that there are priest that offer gifts according to the law, who serve unto the example and shadow of heavenly things." Heb. 8:1-5.

Now the whole subject is made clear. Here Paul speaks of both the earthly and heavenly sanctuary. He declares that the priests in the earthly, serve unto the example and shadow of the heavenly. Here we have the thought verified that the earthly sanctuary was a working model (example) of the things in heaven. It is declared to be but a shadow. We find too, that those priests offered gifts and sacrifices according to the Law. If one were elected a priest in the Jewish economy to what law would he go to find the duties of his office? Surely not to the ten Commandment law. Instead, he would go to the law of ordinances found recorded in the Book of Leviticus.

In Heb. 9, Paul continues. He describes the first or earthly sanctuary in verses 1-7 and then says in effect that the Holy Ghost signified that as long as *it* was standing, the heavenly sanctuary was not yet made manifest. In verse 9, he declares that the earthly sanctuary was a "figure" for the time then present where sacrifices were offered "which stood *only* in meats and drinks, and divers washings and carnal *ordinances*" (mark the word 'ordinances') imposed on them *until* the time of reformation.

Now it is easily seen what was taken away by Christ, and it would be useless to go farther, were it not necessary to call attention that now we can account for the fact that the Law of God is highly extoled as the moral guide in the New Testament and yet there is something nailed to the cross.

One text will be quoted which is used with such apparent force to teach the abrogation of the Sabbath of the Ten Commandments, but which in reality only shows the harmony of the scriptures on this point.

"Blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 14. Now it is evident that something was nailed to his cross; but we need not guess at what it was, for the language of the text is too plain to be misunderstood it is the *"handwriting of ordinances"* that was nailed to Christ's cross.

Paul plainly tells us that that law of ordinances was simply a shadow. Heb. 8: 5. Accordingly in Col. 2: 16-17, he continues: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of new moons, or of the sabbath days, which are a 'shadow' of things to come; but the body is of Christ."

Now if we examine Neh. 10: 32-34, we will see that the law of ordinances contains every single feature that Paul enumerates in the text above. Notice he says the sabbath days *which* are a shadow of things to come. Showing by this that he wishes to *designate 'which'* sabbath days are meant.

By an examination of Lev. 23, we will see that there are a number of sabbath days that could occur annually only, and not weekly, and all of them entered into that shadowy service which we are told in verse 37, 38, were to be observed "beside the Sabbath of the Lord."

There were seven yearly sabbaths that were "beside" the weekly Sabbath. One of them was a memorial of the deliverance of Israel from Egypt. Ex. 12: 14-17. The

remaining six shadowed certain features in the great mediatorial work of Christ.

While our argument has been brief on this subject, we feel certain that enough has been said that the unprejudiced mind can easily see the distinction between the two laws, and the office and purpose of each, and henceforth be in no uncertainty as to what was abolished by Christ.

As the mediatorial work of Christ was all foreshadowed by the service in the sanctuary, which was regulated by a law called a law of ordinances, it can only be that when Christ the substance of those ordinances was offered, the shadow disappeared, which shadow contained a number of annual Sabbaths. We hear him saying:

"These are the words which I spake unto you, while I was yet with you, all these things must be *fulfilled* which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24: 44.

Mind you, it was only the things concerning *Christ* that were fulfilled. Now notice this thought: Paul says in Col. 2: 14: "Blotting out the . . . ordinances that was against us and took it out of the way, nailing it to the cross." Now we will suppose that we see Paul offering up a lamb after Christ was nailed to the cross, we could also hear him say: "Lord I do this to show my faith in a Savior to come." In such an act Paul would be denying the Savior that had come. But as it was, he recognized the ending of that ceremonial law, when Christ was nailed to the cross, and it truly was "against" any one who thenceforth indulged in the sacrifices.

The Jews even today do not believe in the Savior that has come, consequently they continued the sacrifices and taught that they should be observed. See Acts 15: 5. And that is the reason Paul often speaks and teaches concerning what was destroyed and abolished, by Christ. See Col. 2: 14-16. Eph. 2: 15. Heb. chapters 7, 8, 9, 10.

How inconsistent we make the New Testament writers when we try to make them teach the abrogation of the

commandmnt spoken by Jehovah, especially, when we hear them giving the law such an important office in the great plan of God. But when we come to understand that had it not been for the violation of the principles of righteousness which must, according to God's mercy and dealing with His creatures, have been set forth in some tangible code, had it not been for the violation of such code we say, Christ would never have been promised or given, then we will understand how immutable that code is, Christ died because of the violation of that law, then how inconsistent to argue that the law also perished at the same time. But when we understand that from Abel to the cross all men that had faith in the salvation of Christ exercised that faith by looking forward to the cross through the law of ordinances which contained the sacrifices, while *since* that time, we have ordinances by which we show our faith in the Savior that *has* come, and died for us. The bread and wine in the communion service show faith in the broken body and spilled blood of the Christ that *has* come. In it as Paul says, we discern the Lord's body. By baptism we show the death of the old man and the resurrection to a new life even as Christ was resurrected, therefore since the cross we are not wanting in heavenly ordained ordinances by which we look back in faith to the Christ that *has* come. Therefore all the redeemed from Abel to the great consummation will be saved because of their faith in Christ.

All will have understood that by the law we were condemned, but by the Gospel plan we were rescued from the condemnation, and at the same time cleansed, for if we confess our sins God will not only forgive but cleanse us from all unrighteousness. As we have seen we are cleansed only when Christ the new man comes in and the old man goes out, and when Christ comes in it is a commandment keeping Christ every time, and a Sabbath keeping Christ, and never a Sunday keeping Christ.

CHAPTER XXIX.

THE TWO COVENANTS.

Since the development of a people that is standing stiffly for God's law, including the seventh day sabbath, the Sunday advocates have originated a very subtle argument in which great confidence is placed as a complete rebuttal to the arguments produced in support of the Sabbath.

Their claim is that since the Bible speaks of an old, and a new covenant, and as God speaks of the Ten Commandments written on tables of stone as His covenant, therefore the Ten Commandments is the old covenant. Moreover they claim that everything said or done, every command given whether by God, Christ or angel, before the cross, or as long as the Ten Commandments were in force, was under the old covenant, and is not of force to the Christian. Of course that would make Christ's life no example for us, and all his commands useless, superfluous, and void. I have before me their analysis of the law question, and they throw aside all the testimony of Christ when he speaks in the clearest terms of the office of the law, on the grounds that he was living and speaking under the old covenant dispensation. Logically that would make Christ's teaching merely interesting reading at most, and classed with the Old Testament writings which *to them* is but interesting history.

The next phase of their argument is the promise of God through Jeremiah, that He would make a new covenant; here is the text:

"Behold the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day

I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them saith the Lord: But this is the covenant I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts and write it in their heart; and will be their God, and they shall be my people." Jer. 31: 31-33.

A few points should be noticed in this text before leaving it.

First: The New Covenant was to be made with the house of Israel, therefore one must admit he is one of the house of Israel before he can claim this promise as applying to him.

Second: It will be noticed that the sole work to be done under the New Covenant is the writing of the law in the heart.

Third: The only law that could be meant by the prophet was the law then in force, the one then known, and a law God calls "my law."

Fourth: In this text we have the promise of a new covenant, but no promise of a new law.

Those who teach that the old covenant is the Ten Commandments are so sure they are correct that they often dub those who keep the seventh day Sabbath as "Servants of the bondwoman," "Crafty Ishmaelites," "Hagarites," and speak of the Ten Commandments as a "covenant that gendereth to bondage" a "law of sin and death," "a ministration of death," etc. Some of these expressions they find in the Bible, and *think* they apply to the Ten Commandments, and those who keep them.

Let us a moment consider the logic of such reasonings. If they are correct then God placed the Jews under a law that was a yoke of bondage, a law of sin and death, a law that gendered to bondage, and told them if they failed to keep it He would scatter them among other nations and they should serve them, and be guilty of sin and death and affliction should follow. Deut. 28. In other words He gave His people a law that gendered to bondage and told them if they did not keep it they would go into bondage. An *awful* predicament for his people was that!

It meant bondage no matter whether they kept the law or did not keep it, according to their reasoning.

When we consider their logic on the new covenant theory it presents some huge difficulties indeed. The exponents of the new covenant theory never show wherein the new covenant embraces a law in any way more comprehensive, more generally applicable to human needs or more conducive to morality, more in harmony with the character of God or possesses in any way higher, holier, or better precepts than the Ten Commandments as spoken from Mount Sinai. In fact, every attempt made by men to construct a superior moral code by compiling commands found in the New Testament has proven such a miserable failure, that the attempt is rarely, if ever, made any more. I have time and again seen attempts to produce a single moral requirement from the New Testament that cannot be duplicated in the old and they have always ignominiously failed.

They always fail to explain the *principle* by which obedience to the Ten Commandments gendereth to bondage.

In what way will obedience to a law forbidding idolatry, taking God's name in vain, Sabbath breaking, dishonoring of parents, killing, adultery, stealing, lying, and coveting, gender to bondage?

James and David call the law that forbids all these things, a law of liberty. (Jas. 2: 12. Ps. 119: 45.) But the Sabbath opposers call it a "Bondwoman" a "yoke of bondage," etc.

Further, how are the law abbrogationists going to harmonize their theory with Paul, John, James and Christ who are clear in their exaltation of the law to the highest possible place in the great plan of God.

Furthermore, these advocates of the new covenant theory, aim it as a blow directly at those who teach the Seventh day should be kept, and at the same time thereby think they produce reasons why Sunday should be kept.

But first, in all their literature they have never yet produced a single text of scripture that would in any way

lead one to think that the first day of the week was incorporated into the new covenant.

Second, they have never yet produced a single text of scripture that calls the first day of the week the "Lord's day," a Sabbath day, a rest day, a memorial day, or anything of the kind.

Third, they are unable to cite one text where Christ or his apostles commanded to keep the first day of the week.

Fourth, they give no text that tells us that any did observe it to honor or commemorate the resurrection.

Fifth, no text that Christ ever claimed the day as His.

Sixth, not one text where we are told that God, Christ, apostles or angels ever blessed or sanctified the day.

Seventh, no text that shows where anyone was ever blessed for keeping it, or condemned for not.

Eighth, *not a single text* in all the New Testament where *Christ ever mentioned the day in any way whatsoever.*

Ninth, no text where we are commanded to keep the day by breaking of bread, or in any other way.

Tenth, not a single text that declares a custom attached to it.

While it is true we find the first day of the week mentioned in the New Testament eight times, in every instance it is simply called the first day of the week, and not even a hint that it should be regarded above any other day of the week.

It would seem indeed that Christ and his apostles refrained from any such teaching that they might not be guilty of creating any pretext for the adoption of the venerable day of the sun.

THE FACTS IN THE CASE.

When the question of the covenants is clearly understood it is seen to embrace the most vital issue in God's plan for his Creatures. If one will recall the matter contained in Chapter II, and III, of this book he will see the

principles that are involved in the old and new covenants. To be brief in this part of the analysis, we will say the old covenant is man's effort, to succeed, without the help, or aside from the help of God. It is man trusting in his own sufficiency—acting independent from God. In still other words it is the work of the flesh, which always genders to bondage, and results in death.

The new covenant is the very opposite to all this. It is man seeing his sufficiency only in God, trusting in God's way and promises.

God's covenant is synonymous with His eternal purpose. We read:

"Now the God of peace, that brought again from the dead our Lord Jesus that great shepherd of the sheep, through the blood of the everlasting covenant. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ." Heb. 13: 20-21.

Here we have introduced what Paul calls the "everlasting covenant" and the object of that covenant is to "make you perfect" "perfect in every good work" "to do his will" and to please God, and it is all accomplished "through Jesus Christ."

We only ask the reader to analyze this text carefully, then compare it with Eph. 3: 10-11. In which Paul refers to the fact that the church is the unfolding of the wisdom of God, and an object lesson to the universe, then says: "According to the eternal purpose which he purposed in Christ Jesus our Lord." Now we have an everlasting covenant and an eternal purpose brought to view, which is the accomplishment of a great work in man through Jesus Christ. This thought seems to demand that we ascertain clearly what God's purpose in man is. If we turn to Gen. 1: 26-28, it will be seen God designed that man should be in His image. As we have seen, man lost this image through the fall, and since the Gospel is the power of God to save, it must be a work of restoring this image, which we see is true by the language of Paul in Col. 3: 10, where

he says: "And have put on the new man, which is renewed in knowledge after the image of Him that created him."

Paul again: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." I Cor. 15: 49. Who could ask for a higher ideal, a more glorious purpose in man than to have the moral image, and physical likeness of God restored in man. To this end we hear God commanding as in Matt. 5: 48: "Be ye therefore perfect even as your Father which is in heaven is perfect." Again: God says to Abraham: "Walk before me and be thou perfect." Gen. 17: 2.

He says to Israel: "Thou shalt be perfect with the Lord thy God." Deut. 18: 13.

God said to His people repeatedly as recorded in the Old Testament: "Ye shall therefore be holy, for I am holy." Lev. 11: 45. (See also verse 44, and chap. 19: 2.)

In the New Testament we hear Peter quoting this very text by saying: "Because it is written, Be ye holy; for I am holy." I Pet. 1: 16.

Perfection and holiness is enjoined all through both the old and new Testaments.

But this same thought is also expressed in both the Old and New Testaments in many forms. For instance, his people are called to not only perfection, and holiness; but righteousness, spirituality and goodness, all of which are expressions descriptive of the same ideal, i. e., the moral image of God in man.

But listen: Paul says: "And if any man also strive for the masteries yet is he not crowned, except he strive lawfully." II Tim. 2: 5. Lo and behold, here I am informed that as I *strive* for all these masteries,—as I strive to meet the great ideal God has set before me, *I must strive lawfully.* That means according to law. Then if I am required to strive according to law, I must expect to have set before me plainly, a law according to which I am to strive; so that I can intelligently proceed. Yet, if, after all I can only "do his will" "be perfect in every good work" "through Jesus Christ," Heb. 13: 21, there must be a law

that is the very embodiment of all these moral requirements, and a law that through Jesus Christ I am enabled to keep, which becomes the fixed principle of my life. In other words, according to the New covenant requirement, I am to allow him to write that law in my heart. When we search for it, we find a law that has these very requirements; and that is the law proclaimed from Sinai. David in speaking of it says "The law of the Lord is perfect, converting the soul." Ps. 19:7. Paul in speaking of this very law says: "Wherefore the law is holy, and the commandment is holy, and just and good." Rom. 7:12. Again he says: "For we know the law is spiritual." V. 14. David says again: "All thy commandments are righteousness. Ps. 119:172.

Isaiah says: "hearken unto me ye that know righteousness; the people in whose heart is my law." Isa. 51:7.

If language means anything, we find the law of God described as "Perfect, Holy, just, good, righteous, and spiritual," these are also the moral attributes of God as we see them described in scriptural language, and also the very moral attributes that must be found in the *people* of God. Then we have found that the very moral ideal to which God calls us is found in his law, which is also the moral character of God himself. Then the everlasting covenant, the eternal purpose of God is attained in the individual when his law is established in his heart. No wonder then God speaks of the Ten Commandments as His "covenant." Deut. 4:13.

To make it doubly certain that the work of Christ in establishing this character of God in us, will be realized when the law is established in our hearts we will read a few texts. II Cor. 5:21 says: "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

Now if we compare this statement with Rom. 8:3-4, the whole matter will be clear. Here Paul says: "God sending His own son in the likeness of sinful flesh and

for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us."

The thought in these two texts are exactly the same, only expressed slightly different. But we are absolutely driven to admit that the righteousness of the law, and the righteousness of God are used synonymously in these texts, and mean one and the same thing. This thought is strengthened by the study of Verse 7 in the same chapter, which says: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This text plainly teaches that it cannot be, but that a man is at enmity with God, when he is not subject to the law of God.

We have seen that we are to put on the new man which is to be renewed after the image of our creator, and we are told that we are Christ's workmanship created unto good works. Eph. 2:10. So it is said: "If any man be in Christ Jesus he is a new creature (margin revised version says "new creation") old things are passed away; behold, all things are become new." II Cor. 5:17.

Now then, since all this to be accomplished in man is a work of creation and Christ is the workman and we are his workmanship, it follows that the result in each individual will be a new creature. Accordingly Paul says: Nothing avails but "a new creature." Gal. 6:15. Then in I Cor. 7:19 everything is nothing except "the keeping of the commandments of God." This again establishes the fact that to write the law in the heart is the one great achievement of God, among fallen men of earth and makes of them new creatures.

Since we have found that the "new" creature, all things becoming "new" putting on the "new" man, is the work to be done, may it not be also the achievement of the "new" covenant work?

All this accounts for the fact that God calls the Ten Commandment law written with His own finger on two tables of stone, His covenant. But mark, it is not called the "old covenant."

His law is the embodiment of God's everlasting covenant, His eternal purpose. God's law is the transcript of his character and the establishing of it in the heart of His people is the great ideal, the moral image, the renewing, creative work of God in restoring man to a perfect state.

THE OLD COVENANT.

What, then, is the old covenant that is to cease, by giving place to what is called the "new covenant?"

A covenant generally implies an agreement between two or more parties and in many cases is so used in the Bible. There are a number of covenants mentioned in the Bible, between individuals, tribes, and nations. God himself is directly concerned, and a party to covenants mentioned in the Bible. These may or may not be agreements, between parties. God's covenant not to destroy the earth again by a flood of water was no agreement between two parties but an expressed purpose of God concerning that particular thing. His everlasting covenant which is also His eternal purpose is not an agreement but a purpose, and embraces His purpose to perfect a people out of the sinful inhabitants of earth, with whom He will people the earth according to His original design. This covenant, this design, or purpose, was in His mind from the beginning, and therefore we hear Him declaring to Noah, "And I, behold I establish my covenant with you, and your seed after you." Gen. 9: 9. And later we hear Him say to Abraham: "Walk before me and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly." Gen. 17: 1-2. It will be seen that here is a covenant brought to view long before Sinai.

But at Sinai we see a covenant brought to view that *is* an agreement between God and His people, the record of which we find in Ex. 19. Moses is made the spokesman between God and the people, and it is to go and tell them that if they will obey God and keep His covenant and obey His voice, they should be His peculiar people. That they then would be a peculiar treasure unto Him for all the

earth was His. They should be unto Him a kingdom of priests, a holy nation.

Moses faithfully delivered the message and the people all answered together and said: *"All that the Lord has spoken we will do,"* and Moses returned the words of the people unto the Lord. Here was an agreement between God and the people. Mark it, the Lord *waited for the answer* of the people, and their answer was returned unto the Lord. And not only that, but twice they emphasize their agreement to obey the voice of the Lord.

Now right there at the base of Sinai was a definite contract entered into between God and the people; and right there was made that old covenant, alluded to in the Bible. What was the matter with this covenant? Ans.: The human element was there and then introduced. They had spoken well, speaking as they did, but God knew their hearts. *He* knew how little *they* knew about their own weakness and inability to do. *He* knew how little *they* knew about how to take hold on the arm of the Almighty, so we hear God saying:

"They have well said all that they have spoken. O! that there were such an heart in them, that they would fear me and keep all my commandments always that it might be well with them and their children forever." Deut. 5: 28-29.

The following text makes it very clear that the Jewish nation from the day God spoke to them from Sinai did not understand the only means of attaining the masteries over the carnal heart. Paul says:

"Brethren my heart's desire and prayer to God for Israel is that they might be saved. For I bear them records that they have a zeal of God but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Here we are told all about their failure. They went about to establish their own righteousness. That is, they relied on their own strength. They did not see they they

had no righteousness nor strength of their own. "And their righteousness is of me saith the Lord." Isa. 54: 17. In all this, the nature of fallen, and helpless man was seen, and allowed by Jehovah to work out.

But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Why? Because they sought it not by faith but as it were by the works of the law. "For they stumbled at that stumbling stone." Rom. 9: 31-32.

They stumbled at that stumbling stone, not knowing that Christ is the end of the law. (Object purpose of the law, see Jas. 5: 11.) For righteousness to everyone that believeth. Rom. 10: 4.

They did not grasp the spirit of the Gospel that whosoever commitheth sin is of the Devil and for this purpose the Son of God was manifested that he might destroy the works of the Devil. I Jno. 3: 8.

So they failed. "They have spoken words, swearing falsely in making a covenant." Hos. 10: 4.

This text indicates that there is a covenant that Israel made. Listen again, the Lord speaking of the time he found Israel, doubtless the time he delivered them from bondage said: "Yea, I sware unto thee and entered into a covenant with thee, saith the Lord, and thou becamest mine." Eze. 16: 8.

The Lord told them at Sinai if they would obey him they would become His. And they said, we will do it. So they became His. The Lord says "I will establish unto thee an everlasting covenant . . . . . but not by thy covenant. I will establish *My* covenant with thee." Eze. 16: 60-61.

Now it is perfectly plain that there was a covenant that was "Your covenant." A covenant that "they" made, a covenant that "They" entered into. And as is clearly revealed they entered into it with perfect confidence in the flesh. Hence all their attempts to succeed were but the works of the flesh, and not the promptings and leading of the spirit. They did not get out of the way, and let God

work, but put God aside and tried to work without Him. And all this was the old covenant, the *works* of the law—human effort to attain the righteousness of the law.

So when the Lord says the day will come when I will make a new covenant, He tells them on just what lines it will be made. He says "I will write my law in their hearts." That is, God will do the work, the human element will be left out. It is wholly a one-sided affair. In other words, any man that comes under the new covenant promise is one that realizes, and confesses that of himself he can do nothing, that without the help of God he is done, that his little bark is sinking, and he is ready to say Lord, help me or I perish. He must be willing to fall on the rock Christ Jesus, and be broken, he must say, "Here Lord, take me and make of me what you will in Thine own way." To such the Lord says "I will do it, I will write my law in your heart, and mind, and you shall be my child, and I will be your God."

Paul, in quoting the new covenant promise as he does in Heb. 8: 6-10 says "For finding fault with them." So the reason for making the new covenant was that God found fault with Israel and not with the law. Their fault was in *breaking* the law. Therefore the only feature wherein the new is better than the old covenant is just as Paul says: it "is established upon better promises." V. 6.

GOD'S REASON FOR THE OLD COVENANT.

Why did God allow such an arrangement as the old covenant? Why did God allow Israel to enter into an agreement they could not keep? The Lord knew full well when they promised before Mt. Sinai to do all that He would ask of them, that they would fail unless there was a transformation in their hearts, and they would learn the lesson of reliance on Him. So His every effort seemed to be to teach them this great truth. The fall of Jerico, the victory of Gideon, David and Goliath, and their experiences all the way through their history was to teach them the Gospel truth, "Without Me ye can do nothing."

Not only to Israel did God prove by wonderful demonstrations of His power and care, that all attempts to succeed by human effort were vain, but in the experience of Israel of old, the world for all time would have such a tremendous object lesson of human weakness, and God's power, that the world ever after may be without excuse, so that never again should any man go about to establish his own righteousness, but instead, submit to the righteousness of God and His power to bestow it. (See I Cor. 1: 11.) All who study the history of Israel, the life and teaching of Christ, and his apostles as recorded in the Bible, can plainly see that it reveals the weakness of man, and the power of God, and the helplessness of man, apart from God. And that is the very example the experience of earth is to teach to the intellectual universe. (Eph. 3: 10.) And this very lesson is being worked out among the children of men, and set forth in the Bible in various ways that we may see and grasp the greatest of all truths.

When a man undertakes anything apart from God; which is just as likely to be contrary to God, it is the works of the flesh—being led by the flesh. (Rom. 8: 4-7.) But when God's way is sought, and yielded to, it is being led by the spirit. Israel, in carrying out their agreement made at Sinai, allowed themselves to be led by the flesh instead of submitting to God. God speaks to them as a rebellious and stiff-necked people.

God beautifully illustrates the difference between the two covenants by an experience of Abraham's in which he followed his own reasonings, and undertook according to his own plans, to accomplish certain ends, in spite of the fact that God has promised to do the thing, and had laid down His own plan by which it would be done.

"For it is written, that Abraham had two sons, one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory, for these are the two covenants." Gal. 4: 22-24.

(This text forever settles it that the principle underlying the old covenant is the works of the flesh, instead of some given law, and that the new covenant is to be led by the spirit, or supremely led by God, setting aside man's way.)

Now then all is plain as day. Ishmael the son of Hagar, in figure, or allegorically, represented the covenant made at Sinai. But it also says "He was born after the flesh." How was Ishmael born after the flesh? Simply this: God had called Abraham from his native heathen land to be the father of His chosen people and had given him every evidence that the call was from God, and promised him a son in his old age, and that his aged wife, Sarah, would bear that son. It seemed almost too much for Abraham to believe that Sarah in her old age, would bear a son. As time went on he doubtless reasoned that he might not be doing just all he might do to assist in the matter, so according to a custom that was not at all uncommon in his day he planned to have a son born in his household by his wife's handmaid Hagar, with the result that Ishmael was born. God then told him again that the promise would be fulfilled just as He had stated it, and that the son born to the bondwoman would not be accepted. Accordingly Isaac was born just as God had promised.

Now Abraham heard the voice of God, and so did Israel. Abraham believed God, and so did Israel. But to reach the desired end Abraham introduced the human element, and just so did Israel. Abraham's human effort, or work of the flesh was rejected; and so was Israel's. Abraham had to step aside and let God do the work in order to carry out his own plan, and so did Israel.

Abraham's work of the flesh was the old covenant in an individual, and Israel's work of the flesh from Sinai to the cross was the old covenant in a church.

In fact Abraham's experience was the two covenants acted out by one man, while the two covenants God made with Israel are to be acted out by the church as a whole. Those on either side the cross who act on either of these

two principles place themselves under the dispensation of either the old or new covenant. Caleb and Joshua were acting according to God's promise not even standing on human reasoning but rather on the power of God to carry out his definite promise. Hence they were on new covenant grounds. Abraham himself stood on old covenant grounds when he planned and realized the birth of Ishmael. But in Isaac he so completely learned to trust God that when God asked him to offer up Isaac, his only son, there was not a moment's hesitancy between the command, and Mt. Moriah. He had learned that when God revealed His will, the only thing to do was to surrender his *own* will and even reasonings to that of God.

When Adam set aside God's plain command, and acted on other reasonings than that of God he "transgressed the covenant." Hos. 6:7. (margin.)

The one who observes the seventh day for the Sabbath is avoiding the first experience of Abraham, and rather, walking as he walked after he had learned that God means what He says when He gives a command and must be obeyed though it may be a crucifixion of the flesh. When they hear God say "Six days shalt thou labor and do all thy work, but the *seventh* day is the Sabbath of the Lord Thy God, in it thou shalt not do any work," they humbly say, "Thy will be done, O Lord, not ours!" Hence they lay claim to being the true new covenant people, while those who substitute practices and doctrines for which there is no manner of command are the ones who are really under the old covenant, and those who set light for darkness and darkness for light. Isa. 5:20, and follow the flesh rather than the spirit, Rom. 8:4. Because they savor not the things that be of God, but those things that be of men. Matt. 16:23. Such are under the old covenant.

CHAPTER XXX.

SOME OBJECTIONS CONSIDERED.

It is fitting that we consider some of the various objections that are often raised against the keeping of the sabbath of the ten commandments.

Some contend that it is the Jewish sabbath because given to the Jews and therefore not for the Christians.

We observe that it is never spoken of as the sabbath of the Jews, nor called Jewish in the scriptures, but instead is called the Sabbath of the Lord, My holy day, etc.

We would have all such objectors to note that: Christ was a Jew, and when He came to the Jewish people he "Came to his own." Inasmuch then, as Christ was a Jew, and came to the Jewish people as his own, we should according to the logic of the objectors, speak of Christ as the Jewish Christ—Christ of the Jews, etc. And, as Christ himself said "salvation is of the Jews," therefore we should speak of the plan of salvation as the Jews salvation—salvation of the Jews, etc. And then when we stop to think that the writers of the Bible were all Jews, and that the apostles were all Jews, we might be more careful about rejecting a thing just because it is of the Jews, or we might be found rejecting the Bible itself on the ground that it is a Jewish Bible.

Objection No. 2. It is argued from Neh. 9: 13-14, that the sabbath was not made known until it was spoken on Sinai.

It reads: "Thou camest down also upon Mount Sinai . . . . . and madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses."

Let us use the same logic in dealing with another text and see where it will lead us:

"Thus saith the Lord God; In the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, ... saying I am the Lord your God!" Eze. 20: 5.

Here is just as good evidence that the Lord was never known prior to the time he lifted up His hand to deliver Israel from their Egyptian bondage, as there is that the Sabbath was never known before Sinai. There is not in the text in Neh. then, what our objectors seem to see in it.

Objection No. 3. It is claimed by a few that the Sabbath was never given before Sinai.

We would reply that the very beginning of the Sabbath command implies something had existed before, that they should "remember." Furthermore it is based on the fact of creation, and the reason for its observance is declared to be, because God rested the Seventh day from all his work of creation.

The Savior said, "the Sabbath was made for man" which takes in all mankind unless we reason that the Jews only were men.

Objection No. 4. It is argued that no where previous to the time of Moses do we find any command to keep the Sabbath.

We would make this matter clear to the inquirer by pointing to the fact that it is declared that Abraham obeyed God's voice, and kept his charge, commandments, statutes and laws. (See Gen. 26: 5.) which shows that all these were in effect before the time of Moses. Moreover we find by an examination of the scriptures that there were many deeds committed by those who lived before Moses that were a direct violation of the ten commandments, and called sin. The worship of other gods, the having of images, the profaning of God's name, to dishoror parents, to kill, to commit adultery, to steal, to lie, etc. To one who cares to to satisfy himself on this point we cite the following texts:

Josh. 24:2. Gen. 35:2-4. Lev. 18:21-24-25. Gen. 9:21-26. Gen. 44:25-35. Gen. 4:8-11-23-24. Gen. 9:5-6. Gen. 6:37. Gen. 37:18-22. Gen. 20:2-9. Gen. 34:2-7. Gen. 39:79. Gen. 31:19-30-32. Gen. 44:8-9. Gen. 12:12-13-18-19. Ex. 18:21. Gen. 3:6. Ex. 18:21.

As it is well known that the Sabbath terminated every weekly cycle, and was the event that really made the week, and was inseparable from it, therefore when we find that the week was a well known cycle of time before Moses, it stands as the best of evidence that the Sabbath was a well known institution. That the week was well known before Moses and the Sabbath also, will appear from a comparison of the following texts: Gen. 2:1-3. Gen. 8:10-12. Gen. 29:27-28, and Ex. 16:4-27-30.

We now ask our objectors to show commandments against any of the above enumerated acts, which were all condemned as sins before the time of Moses. Since we find no command, or law, against murder before Moses, shall we conclude that it is evidence that no such law existed? Never! especially since we learn from God's word that "where there is no law there is no transgression," and since we have seen by Gen. 26:5 that God's laws, statutes and judgments were in force. No, we cannot rely upon this objection; it is too weak, and without foundation.

Objection No. 5. It is claimed the Sabbath cannot be kept on a round world, nor at the poles. We will say that Saturday can be kept where ever Sunday can be kept. And inasmuch as the objectors are usually zealous for Sunday sacredness, and give as evidence of its divine sanction that "every nation under the sun keeps it," we simply say: If every nation under the sun can keep a definite Sunday on a round world, we will simply let them worry about the difficulties of locating the definite first day of the week, and then we will keep the day just previous to it.

If I should ever find it impossible to keep the Sabbath at the north pole I would make it an excuse for moving quarters.

Paul DuChaellu, in his book *The Land of the Long Night,* says: "But the Laps could tell from the stars whether it was night or day, for they were accustomed to guage time by them according to their height above the horizon just as we do by the sun."

Objection No. 6. Great stress is laid on the 15th chapter of Acts where it was determined at a council at Jerusalem that no greater burden be laid upon the church at Antioch than "that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

We would say that any argument that proves too much proves nothing. Will the enlightened Christian say his whole duty is comprehended in the above noted commission? If so, why Paul's long discourse on baptism in Rom. 6? Why his instruction concerning the Lord's supper? These ordinances as well as Sunday keeping are all superflous if the commission in Acts 15 is the whole duty of man. It must be that our objectors do not see the meaning of the commission in Acts 15, nor have they stopped to think that their interpretation of the text demolishes their own teaching and practice. No, the commission does not prove that there is nothing in the New Testament that requires us to keep the Sabbath.

Objection No. 7. Some argue that redemption is a greater work than creation. Then assuming that the resurrection was the transcendent event in the work of redemption, argue that it should be commemorated by the keeping of a day—the day upon which Christ arose from the dead.

We say that in *creation* we see the highest manifestation of the power of God, and that power to create is the very highest conceivable prerogative of any being. Moreover we find the Bible defining the work of redemption as a work of creation. See Ps. 50: 10. II Cor. 5: 17. Eph. 2: 10.

When the resurrection was the subject on every tongue —the event of the hour, and Peter was miraculously deliv-

ered from prison, and made it known to his own brethren, they praised God with one accord and said: "Lord thou art God which made heaven and earth, and the sea and all that in them is." Acts 4:24. Why did they not praise God for raising Jesus from the dead. After the same manner that those rejoicing believers praised God, Paul preached the Gospel. Acts. 14:7-15.

Moreover if we are to commemorate the work of redemption by the keeping of a day, why not select the real event by which we are redeemed if any one event is to be selected. Paul said to the Corinthians: "I determined not to know anything among you save Jesus Christ and him crucified." I Cor. 2:2. Paul says again "I preach Christ and him crucified." Any Bible student knows that the whole system of the Jew's religion was pointing forward to the crucifixion of Christ. Every sacrifice was a looking forward to that event. Christ is called the lamb slain from the foundation of the world. Rev. 13:8. By the blood of his cross all things whether in heaven or in earth are reconciled to God. Col. 1:20. Then why not select the day of his crucifixion since it is the transcendent event in the great plan of redemption?

The facts are God has given us no command to commemorate either event by the keeping of a day. By the Broken bread, and the wine at the Lord's supper we shew forth his death till he comes. I Cor. 11:26. *It* represents his broken body and spilled blood. The resurrection is commemorated by the ordinance of baptism, and God never gave two ordinances to commemorate any one event. Please keep this in mind.

The argument is but a poor excuse at best wholly without Bible reasons behind it, and is based on human conjecture only.

Objection No. 8. Some ask how do we know Sunday is the first day of the week, and Saturday the seventh.

We cite them to the various dictionaries which say: Sunday the first day of the week, Monday the second day of the week and so on through the week. Also consult

the common wall calendar. Ask the business and the scientific world. Ask the leaders and writers in your own denomination, and all will testify that Sunday is the first day of the week.

Objection No. 9. Has time never been lost so that the various authorities speak only in harmony with common usage?

No, there is absolutely no evidence that a single minute of time has been lost. Astronomers say it is absolutely impossible. No writer ever made such an absurd claim.

God pointed out the Seventh day for 40 years, by withholding the manna on that day. Christ who made the Sabbath by resting on the Seventh day, kept it less than two thousand years ago, and the man who would dare make the claim that time had been lost since that would be looked upon as wholly void of learning.

Objection No. 10. Some say they are doing right by keeping every day alike. But that is not God's way. He commands His people to keep the seventh day holy, and do no work therein, but that they may work six days. God does not esteem every day alike.

Objection No. 11. Some again say they can keep one day holy as well as another. We reply: it cannot be done. You cannot keep any other day holy than that which God has made holy, unless you can show that you have the power to make a day holy. One may live a holy life every day alike, but that does not make every day holy.

Such objectors may be those of whom God speaks when he says: "they have put no difference between the holy and the profane . . . . and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22: 26.

Objection No. 12. Some say: is it not an evidence you are wrong that there are so few that keep the seventh day for the Sabbath?

A few texts of scripture will completely answer the objection. "Fear not little flock, it is your Father's good

pleasure to give you the kingdom." Luke 12:32. To be safe, we must be with the little flock.

"Straight is the gate, and narrow is the way which leadeth unto life and few there be that find it." Matt. 7:14. We must be with the few to be on the right road.

Also we should heed the divine injunction to "follow not a multitude to do evil." We should care nothing for the multitude.

If numbers count for anything as evidence that they are right, then we should make haste to unite our efforts with the Catholics, or the Mohammedans, or the great mass of infidels.

If such reasoning had always prevailed Luther never would have been reckoned as a man of God, and a great reformer, when he practically stood alone in his great religious movement. In fact just such argument was brought against him as we are now considering.

Count the righteous in the days of Noah, and in the days of Lot, and in the days of Christ's passion. Note the number that will be sealed as the servants of God at the close of earth's history. Rev. 7:1-4.

Objection No. 13. It is argued from Deut. 5: that the Sabbath was given to the Jews as a memorial of their flight from Egypt. In this chapter Moses rehearses the ten commandments almost word for word as it is given on Mount Sinai. After repeating the Sabbath commandment he says:

"And remember that thou was a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15.

By a close study of Lev. 19, and Deuteronomy 24, this text is made clear. We read:

"Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just ballance, just weight, a just ephah, and a just hin shall ye have: I am the Lord your God which brought you out of the land of Egypt, therefore shall ye observe all my statutes and my judgments to do them." Lev. 19:35-37.

Who would dare say such righteousness is not pleasing to the Lord, nor required at his hand from any and all people at all times. Yet were we to apply the same logic here, as is applied by our objectors to Deuteronomy 5: 15, we would conclude that none were to observe such righteous principles except those who had been called out of literal Egypt. Their conclusions are that since they were not called out of Egypt, they were not required to keep the Sabbath. Were we to apply the same logic to Lev. 19, we would conclude that we are not to have just measures, weights, etc., because we have not been called out of Egypt.

God's message to Pharoah was: "Let my people go that they may serve me." Just as soon as Israel was free from their bondage they no more had an excuse for not serving the Lord. God had liberated them for that very purpose. Accordingly, they were required to do every righteous thing—every perfect act of devotion, for the simple reason that they had been *delivered* from Egypt. Since their deliverance they were not only asked to keep the Sabbath but to do every other right and consistent act toward God and man.

Objection No. 14. Others argue that because nowhere in the New Testament do we find an explicit command to keep the seventh day, therefore it is not for the Christian to keep. We only wish that our objectors were as exacting in their demands for an explicit command to keep the first day of the week.

When we remember that God has one church, and one plan for man, what is the need of repeating any law as though it had never been given, when it had once been so firmly established as the Sabbath law was. We see all the New Testament writers relating themselves to the Sabbath, and the ten commandment law, just as though they understood it as a well established rule of life—a matter of course thing. Christ said: "Think not that I am come to destroy the law." Whenever a moral religious duty is spoken of in the New Testament, it is the old established moral law that is alluded to. No attempt is made

in the New Testament at legislation, it is always defining the law, and our relation to it is as a code that has always been in force. It is true ordinances were introduced by the Savior himself by which the believer expressed faith in the Savior that *had* come, while there were ordinances before the cross by which the believer expressed faith in a Savior *to* come; and that is the only possible difference between the time before and after Christ. Sin is the same, and there is no reason to think that God's moral standard is changed.

Objection No. 15. Some appear to believe that the language of Christ: "I came not to destroy but to fulfill" the law, teaches that Christ fulfilled the law therefore it is done away—destroyed and no more binding on men. Strange reasoning indeed. That would make Christ say, I came not to destroy the law, but to destroy it. That is a strange analysis of the word "fulfill." If we were to apply the same definition wherever it is used it would appear ridiculous to say the least. That would make James say, "If ye destroy the royal law according to the scriptures, Thou shalt love thy neighbor as thy self, ye do well." See Jas. 2:8. That would make Paul say, "bear ye one another's burdens, and so destroy the law of Christ." Gal. 6:2. It would make Christ say, "Suffer it to be so now that all righteousness might be destroyed." Matt. 3:15.

By a careful reading of Rom. 2:22-26, it will be seen that to *fulfill* the law is to *keep* it. The two words are used there synonymously. How can we possibly conclude that by Christ's keeping the law would give us liberty to break it. If I can be justified in breaking the Sabbath of the law on this reasoning, I could be justified in breaking any of them.

We dare not meet the judgment with this excuse.

Objection No. 16. More than ordinary confidence is placed in an argument built from one of the types. The Jews were commanded to gather a sheaf of the first ripe fruits, (grain) and the priest was to wave it for an offering before the Lord "on the morrow after the Sabbath."

Lev. 23:10-11. It is argued that since Christ became the first fruits of them that slept, by being resurrected on the first day of the week after the Sabbath, therefore the Lord must have intended that to take the place of the Sabbath, or be kept in commemoration of the resurrection.

We say that this is another inference—a conclusion jumped at without any proof whatever. We ask, why take this one *annual* typical feast day, and perpetuate it to be a *weekly* rest day. It is admitted by all that all of the rest of the typical days of the ceremonial law were dropped at the cross and wholly discontinued. Why then segregate this day of the wave sheaf, and continue it, or make it typical of a weekly day. We hold that this wave sheaf, and the day it was offered on, was among the ordinances that were "blotted out" and "nailed to His cross," and that put an end to it, just as it did the passover, the day of blowing of trumpets, and the day of atonement, etc. We can just as logically reason that since the Jews kept the day of atonement, therefore when Christ made atonement for our sins on the cross, we should also keep the day on which He shed His blood, Friday, every week, because on that day he made atonement for us.

Objection No. 17. It is claimed by the first day champions that the apostles met on the first day of the week to commemorate the resurrection of the Savior, and cite John 20: 19, 26, as proof. We cite verse 9 of the same chapter to prove that "as yet they knew not the scriptures that he must rise again from the dead." We cite Mark 16: 9-14, to show that when the disciples were assembled in the very room where it is said they met to commemorate his resurrection, they did not believe a single one of those who had seen him that day. And when Christ himself appeared among them he upbraided them for their unbelief and hardness of heart because they had not believed them that had seen him.

Where then is the foundation for the claim here made.

Objection No. 18. Nearly every first day advocate argues that Christ met with the disciples on the day of his

resurrection and many subsequent Sundays, thus sanctioning their meeting together on that day.

The facts are that but two texts are cited, and they are of most doubtful evidence in the case. The texts are John 20: 19, 26. We find good reasons to say that Christ did not meet with them a single first day of the week in any gathering. We find that on that Sunday, when the day was far spent, and it was toward evening, Christ, and two of the disciples were finishing a journey to Emmaus, seven and a half miles from Jerusalem. Lu. 24: 13-29. After they arrived at Emmaus, and prepared a lunch, and ate it, the two returned to Jerusalem, and informed the rest of the disciples of their walking with Jesus. Sometime after all this had happened (Mark 16: 14. John 20: 19,) Jesus appeared among them. And, that was his *first* appearance among them. Now we will let the reader decide for himself as to the probable time of day it must have been when Christ appeared among the disciples that evening or night. And as that Sunday ended at sundown, it will be apparent how doubtful it is that Christ reached that meeting place at all before sundown. And if He did not meet with them before sundown, it is certainly true that he did not meet with them on that first day of the week. According to Lev. 23: 27-32, the people of Israel were to keep the 10th day of the Seventh month as a day of atonement, and it was observed very strictly. The final instruction concerning it was: "In the ninth day of of the month at even, from even unto even, shall ye celebrate your Sabbath." Now this Sabbath was to be celebrated on the 10th day of the month, and the instructions were, to begin celebrating it the ninth day of the month at evening. That is, the evening following the ninth day, the 10th day began. Looking at John 20: 19, in the same light we can easily see how the second day of the week could have arrived the evening of the first day of the week. There is only one way out of the difficulty, and that is to prove that Roman time was in vogue at that time, and the Bible recognized it, or make it clear that the two reached Jerusalem,

informing the disciples of their experience, and then Christ arrived on the scene in time to have the meeting before the sun set. That would require extremely rapid traveling indeed, or there is nothing in the statement, "It is toward evening and the day is far spent."

Since the second meeting was "after eight days" from the first one, it would take some ignoring of facts and wresting of scriptures to get that second meeting on the next Sunday.

To say the least the argument used to prove that Christ met with his disciples Sunday after Sunday, and thus sanctioned their meeting on that day is exceedingly flimsy, and in it all we find no command nor hint that the day was to be kept thereafter.

Objection No. 19. "Is it not true" some say "that Paul ordered the churches to take up a collection on the first day of the week?"

When we examine Acts 2:27-30. I Cor. 16: 1-3. II Cor. 9: 1-5. We will see that that was special instructions to meet a special emergency. In the presence of Paul and Barnadas the prophet Agabus foretold of a great drouth throughout all the world which would seriously affect the poor believers at Jerusalem, and this special collection was to meet this special emergency.

Nearly every translation of the New Testament bears out the thought that an individual laying by at home was meant. And this is all the more certain when we see that Paul arranged for someone to go "before" and gather up their gift. (II Cor. 9: 1-5.)

In a work entitled *From Judaism to Christianity*, by F. C. Gilbert, a highly educated Jewish convert, he deals at length on the various causes that brought many poor Jews to Jerusalem, and that reduced many to poverty that were already there. Then he speaks of a custom long in vogue among the more favored class, to set something aside for their poor brethren at Jerusalem. Then it would be sent by some merchant or someone appointed to bring it to them. He says "This offering according to their custom

was set aside on the first day of the week." He says further:

"Many a time have I seen my father early Sunday morning take account of the business he had done during the previous week, then he would take some money and deposit it in a tin box which was kept in a conspicuous place in the room in which the family lived most."

He says: "Every pious orthodox Jew has such a box for 'alms for the poor at Jerusalem!'" Mr. Gilbert then says that Paul acted on this ancient and well known custom of the Jews, and adopted it for the relief of the poor Jews at Jerusalem. Not as a law or perpetual practice, but as an expediency to meet that special emergency.

It will be noticed that Luke records Paul's letters to those churches, nearly 30 years after the cross, and Paul in his letters at that late date does not call the first day of the week the Lord's day, but insists on calling it merely the first day of the week.

Objection No. 20. Acts 20:7, is used with more confidence perhaps, than is any other text in the Bible to prove that Sunday keeping has divine sanction.

Here is a text that without doubt records a meeting of Christian believers on the first day of the week. And it says: "to break bread." However when a few facts are noticed in connection with this text it will not appear such an impregnable fortress behind which to intrench Sunday sacredness.

It will be noticed that Paul, and a small company of believers are traveling from a distance toward Jerusalem spending some time with the churches. In the text under consideration he arrives at Troas where they "abide seven days." Their last meeting at that place they held in the night of the first day of the week. Paul intends to "depart on the morrow."

It is a night meeting, and while Paul is preaching his companions are sailing from Troas to Assos a distance of about 65 miles.

THE FACTS.

It is evident since they abode there seven days, they kept one Sabbath with the brethren at Troas, and every thing indicates that they came together that last Saturday, and kept the Sabbath, which ended that day at sundown, when Sunday, the first day of the week, began. This was the last time they ever expected to see Paul's face (verse 25,) and since it was Paul's plan to depart early Sunday morning (see verse 13) they planned to have an all-night meeting that night. That was the first half, or the dark part of the first day of the week. Verses 8-11 tell us they did hold an all night meeting.

Inasmuch as Paul appointed his traveling brethren to go ahead with the ship, himself intending to go afoot across the peninsula to Assos, it is most reasonable to conclude that there they all kept the Sabbath together, and as soon as Sunday arrived, which was at sundown, the companions of Paul set out in their boat, and Paul began his all night meeting. Just as soon as Sunday morning dawned Paul set out afoot to meet at Assos his brethren who had gone before in the boat. This shows that while Paul was preaching his brethren were sailing the boat, and as soon as Sunday morning arrives Paul set out for a 20-mile walk. In it all, we see no good example of Sunday keeping.

To parry the force of this damaging example of Paul' Sunday desecration the Sunday champions claim that Luk in writing the narrative uses Roman time which woul start the Sunday at Midnight which would throw tht meeting on Sunday night just as we would hold a Sundy night meeting now. But we ask: What about the brea- ing of the bread? We are informed in the narrative tht the breaking of bread took place after midnight. Andif Roman time were used, that would place the breakingof the bread on Monday. Then we would have only an ex- ample of a Sunday meeting without any bread breaing, and we would then have an example of a bread breaing

on Monday. This places our Sunday advocates in a dilemma indeed. One way of reckoning the time compels us to admit that Paul took a long walk on Sunday when he needed rest so much, while his companions were rowing or sailing both night and day, while the other way of reckoning the time, robs the Sunday of the breaking of the bread, the very event that is so eagerly grasped at to give it a phase of sacredness.

In our deliberations on this question, let us remember that the breaking of bread does not necessarily imply the Lord's supper. (Note Acts 2:46. Lu. 24:30. Acts 27:34-35. Matt. 14:19.) It is true that in the ceremony of the Lord's supper it is necessary to bless the bread and break it, I Cor. 11:24, but the ordinance is called the "Lord's supper," verse 20. In fact they were forbidden by Paul to make the time of the Lord's supper an occasion for eating. (Verses 20-22.) We find it recorded in Acts 20 that on the occasion at Troas, they broke bread and ate. (Verse 11.)

But does it not say they met on the first day of the week to break bread? It certainly does. But could it not have been an arrangement among them that they all bring a lunch, inasmuch as they were to follow that Sabbath meeting with an all night meeting after the first day of the week began? It might be asked, why should any mention be made of the matter of merely gathering to eat when the preaching would be the important event, even though they did plan to bring a lunch?

We in turn ask: why does it say of the missionary work of the early believers that "they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." This was spoken of in connection with missionary work for it says, "and the Lord added to the church daily such as should be saved." Acts 2: 46, 47.

All these objections to the Sabbath have originated in the later generations of men, and can only be the ful-

fillment of Eze. 13: 10, where it says: "one built up a wall, and lo others daubed it with untempered morter."

The oldest daughter of the Babylon family—the Papacy, built a wall (a law) with a false Sabbath in it, and said we know it is not according to the scriptures, and they let it rest at that, simply claiming they had the right to do it. But lo, others—later daughters, come along, and undertake to daub up the false wall; that is, they bolster it up. But the Lord says it is done with untempered morter: a kind that will not hold together. Surely the arguments just considered are untempered morter.

SOME THINGS TO CONSIDER.

Perhaps there is nothing that lingers so long in the mind of the one to whom these truths pertaining to Sabbath is brought, and is held up before him as a cause of doubt so much as the suggestion that the Sabbath is not so fully taught in the New Testament as it is in the Old. To this we would like to say that while the First day of the week is mentioned but eight times in the entire Bible, we find the Sabbath mentioned 56 times in the New Testament alone. We find Christ our example, keeping it, while He never gave an example of Sunday keeping. If He kept the Sabbath because He was living under the old covenant as some argue, then Christ has never lived the life nor set the example for religious service for those under the new covenant; and Peter made a mistake when he said he left "us an example that we should follow in his steps."

It must also be kept in mind that the New Testament writers are far more clear in their analysis of the law in which we find the Sabbath commandment than are the Old Testament writers. They bind the whole law on us Sabbath and all, how we can escape the Sabbath from the standpoint of Paul's letter to the Romans we can not imagine. James says if we keep the whole law and violate it in one point we are guilty of all. We learn from the New Testament writers that by the law is the knowledge

of sin. Yea, the greatest of the apostles tells us plainly that he would not have known sin but for the law. The beloved John makes sin and the transgression of the law synonymous. We hear Christ say: "It is easier for heaven and earth to pass away than for one jot or tittle of the law to fail." We find no hint from either Christ or any of his apostles that the Sabbath is to be discontinued and the Sunday take its place.

After examining the writing of the many first day champions we feel safe in saying that there is not a single argument brought forward to support Sunday sacredness, or an argument to overthrow the Sabbath of the Lord, that is not devoured by some other of its advocates. One will argue: "No pre-Mosaic Sabbath." While the majority will argue the Sabbath was instituted at creation. So in fact all we would have to do to meet every quibble, would be to search the writing of the Sunday advocates and we would find a complete and exhaustive reply to every quibble. To our minds there could be no better evidence of the weakness of their every argument, which are but the grasping at straws, and the daubing with untempered morter.

CHAPTER XXXI.

THE MEANING OF UNIVERSAL EMPIRE.

In the universal empires of earth, and all attempts at universal empire, we see the efforts of the devil to carry out his programme as first conceived in his heart, which was to "exalt" his throne. When he was forced to confine his efforts to the earth, then, his supreme effort was to exalt his throne in the earth. The first essential to the attainment of this end, was the creation of a system of worship by which he could bring the people of earth to a position where they would bow to his mandates, and by which every rite which the creator had ordained for the worship of himself would be corrupted, obscured, or forgotten entirely. The next essential was to organize all things earthly under one head or government, and get control.

God had purposed that men should be divided into various nations. (See Deut. 32: 8. Acts 17: 26.) No doubt he well understood Satan's plans to erect one power, and one throne, and control if possible that one throne, and thus have universal control over the earth, and possess in that universal empire a fitting medium for the enforcement of his own worship over that of the worship of Jehovah.

Of course the very nature of the situation forbids that he personally should place himself at the head of empires, so the nearest approach to it is to place *a man* at the head of affairs in earthly government to act for him.

We have seen that Nimrod was a suitable instrument in the hands of Satan for the launching of the false religion and it seemed the design that temporal power also should be vested in him. Twice in the Bible it is said of

him that "he began to be mighty upon the earth." Gen. 10: 8, and I Chron. 1: 10.

Man has ever been ready to follow the suggestions of the evil one as is seen in their first plans for centralizing their power or government. They said one to another, "go to let us build us a city and a tower, whose top may reach to heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11: 4. God's plan from the beginning was that they *should* be scattered, so he arrested their scheme by confounding their speech so that they were compelled to scatter. That master mind that had planned the awful rebellion in heaven, was not so easily thwarted in his gigantic scheme to erect his universal sway on the earth. So his servant, Nimrod, was incited with a "new passion" for war. And with Nimrod the world saw the first conquest for national supremacy. A war for the one fell purpose of erecting one throne—one universal empire, and as a result Nimrod became mighty on the earth.

For some reason that can perhaps never be understood, the seat of empire soon swung over to Egypt. There was seen Satan's attempt to rule the world through one man more nearly successful. There the throne of iniquity first became the oppressor of the people that were ordained to perpetuate the knowledge of the true God in the earth. They enslaved them, and finally entrapped them in a place on the border of the Red sea where Pharaoh, as the representative of Satan's efforts, felt sure that he had the people that were to represent God, in his power completely, and doubtless thought to wipe them from the face of the earth.

The spirit of Egypt was clearly seen in the answer of Pharaoh to Moses when he said: "who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5: 2.

The next attempt at universal empire was seen in Assyria. She had conquered all the nations, and become

the persecutor of the people of God. See Isa. 37: 10-11. Isa. 10: 13, 14. Jer. 50: 17, 18.

The spirit of that throne was seen in the message the king of Assyria sent to the king of Israel, in which he boasted himself as being mightier than the God of Israel, and implored the subjects of Israel to not put their trust in the God of heaven. A more blasphemous boast, and threat, would be hard to conceive than was made by the Assyrian king who felt that now he was at the pinnacle of power, as master of the political world, as well as the religious. His great boast was that the God of heaven could not deliver out of his hands. His aim was to destroy Israel as a nation. At that point God again interposed to save His people. (Isa. 37.)

Next came great Babylon: and it might be supposed contradictory to the view here taken, that Daniel said to Nebuchadnezzar the first universal king: "the God of heaven hath given thee a kingdom." But it must be remembered that God knew Satan's plans of universal empire; and had God not stepped in, and put a stop to his designs there would have been but one kingdom on the earth and no other. While Satan was to be allowed to yield a great influence in the world, that the nature of his rule might be clearly seen, God was continually demonstrating that all his schemes were known, and puny in His hands. To prove that conclusively to men, the Lord told men, and had it written out in his word, just the number of times he would step in, and put an end to Satan's empire building. Babylon was allowed to go just far enough to show her nature, by allowing herself to be used by Satan. When she reached the point where she became a tyrant over the earth insomuch that she was called the "hammer of the whole earth," the time came for the Lord to thresh her, and she was threshed; and Babylon the "beauty of the Chaldees excellency," became as Sodom and Gomorrha.

In Babylon was seen the most striking example of Satan's efforts through a man, to exalt his own throne,

authority and worship above the authority and worship of God. Not long after Nebuchadnezzar had succeeded in placing himself at the very pinnacle of world power, he erected a great image of gold, nearly one-hundred feet high, and ten feet broad, and had it set up in the plain of Dura in the province of Babylon. Then he sent for all the officials of all the provinces of his kingdom to be present at the dedication of the image. When they were all gathered in the field around the image a herald cried aloud:

"To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltry, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshipeth, shall the same hour be cast into the midst of the burning fiery furnace."

It must now be remembered that the authority and power of the whole world was behind this decree, and it will be noticed that it commanded a worship. Every one was to not only bow down but to prostrate himself before the image, and thus honor the King.

It must also be remembered that the God of heaven—the creator of the universe, had thundered his commands from Sinai and said, "Thou shall have no other gods before me. Thou shall not make unto thee any graven image—to bow down to, nor serve them." In the commands from Sinai, was the decree of the true and living God, with all His authority behind it. That law is the very foundation of God's throne and at that law Satan through Nebuchadnezzar must strike.

In the realm of Babylon, was a people that were acquainted with the commands of the most high God, and they knew full well that to obey the decree of the Babylonian King, meant to disobey the decree of the Almighty God. With them it was either to turn their backs upon, and repudiate the authority of the true God, or repudiate the authority of the King. Right there and then they were compelled to make their choice of which God they would serve.

Three young men of the Hebrews, who were doubtless in the field, refused to bow before the image. At once they were reported to the King, the accusation was: "These men, O King, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

It is clearly seen that to obey the King's decree was to "regard" Nebuchadnezzar, a man, serve his gods, and the image which he set up. To comply, meant a complete denial of the God that forbade that very thing. The result was that then and there an example was made of those three Hebrews by casting them in the fiery furnace.

God allowed the Babylonian Empire to wax supreme, and a man to ascend to the throne, knowing all the time what Satan's scheme was. The plot was fully matured, and set in operation to completely destroy those who recognized the authority of the true God by keeping His laws. The scheme possessed all the potency earthly power could give it. Nothing more effective could possibly have been devised. The entire power of all earthly government was now pledged to carry out the decree of the King, and compel obedience to his authority instead of God's.

There was but one power mightier than the Babylonian throne of earth, and that was the power of God. It was now time for God to step in or his people perish. Just as it was in the days of Haman and Ahasuerus God *did* step in and thwarted the whole scheme by miraculously preserving the life of his servants, even in the midst of the terrific fiery flame.

Millions of people have read this narrative, and seen in it merely an incident in the history of Israel. But instead, it is a chapter in the unfolding of the most awful conspiracy against high heaven. It is an unfolding of Satan's scheme to exalt his throne, and reign supreme on the earth. It stands as another argument, that the evidence of loyalty to the true God is obedience to his law, the constitution of his government, the foundation of his

throne. No wonder the devil is mad at the remnant of God's church, which keep the commandments of God.

(See Dan. chap. 3 for an account of above narrative.)

ENTER KING OF PERSIA.

In Medo Persia we see the next attempt to rule the world by a single man. Persia reached the point where her king's word was law, and a law that could not be altered (see Dan. 6: 12,) and its jurisdiction was the civilized world. Through the deceptions of Satan this one man allowed himself to be exalted as the one object of devotion insomuch that those who chose to worship the true God, and pray to him even, were thrown into the den of lions. He exalted his own religious decrees above the commandments of God. (See Dan., Chap. 6.)

Under the Persian rule, Satan the second time came near succeeding in exterminating all the believers in the true God. (See Esther, chap. 3.)

Next Grecia comes on the stage of action, and its first king weeps because he had nothing more to conquer after he had succeeded in placing the world under his sway.

Of Grecia but little is said in the Bible. But we know from the Bible and other sources that during the reign of Grecia, philosophy, and every wild religious notion conceivable received attention. Perhaps more literature bearing on the Pagan mysteries is found in Grecian mythology than in any other literature.

Rome takes her place as the sixth of the universal empires of earth. Its very name is of Greek origin and implies "brute strength." Here Satan made his greatest effort to establish a political machine with which he could exalt his throne. The city of Rome styled "the eternal city," became the very center of both the political and religious world. To oppose the religion of Rome, was to defy the nation of Rome. Here the nation was allied in the closest possible way to religion. The voice of the

senate was the voice of the god of Rome. The emperor was the Pontifix Maximus—the chief representative of their God.

The spirit of Rome was manifested in a similar manner to that of the other great powers, only its operations were of a more marked nature if possible than were the others. She was in a special sense the "abomination of desolation" spoken of by Daniel the prophet that stood in the holy place. (See Matt. 24: 15.) She was the power that "magnified herself against the prince of princes," "waxed great even to the host of heaven," and "toward the pleasant land." All this was fulfilled in her putting the savior to death, persecuting the people of God, and finally scattering them to the four corners of the earth.

James Harvey Robinson, professor of history in Columbia University, gives the reasons why Rome succeeded in holding togther so long as follows: These were:

"1. The wonderfully organized government which penetrated to every part of the realm and allowed little to escape.

"2. The worship of the emperor as the incarnation of the government.

"3. The Roman Law in force everywhere . . . . . 'Let us first glance at the government and the emperor. His decrees were dispatched throughout the length and breadth of the Roman Dominions; whatsoever pleased him became law, according to the well-known principle of Roman constitution. . . . . Every one was required to worship the emperor because he stood for the majesty of the Roman dominion. The inhabitants of each province might revere their particular gods, undisturbed by the government, but all were obliged as good citizens to join in the official sacrifices to the deified head of the state.' The early Christians were persecuted, not only because their religion was different from that of their fellows, but because they refused to offer homage to the image of the emperor." *History of Western Europe*, pp. 9-10.

It must have been all but a fearful thing to have undertaken to live the Christian religion in the days of Roman rule. Rome filled the civilized world and there was no greater power on earth; and her law said the Pagan religion must be recognized. To refuse was to deny the

power and authority of Rome. To obey was to deny the God that is above. Their position was identical to that of Daniel and the three Hebrew children. While Daniel faced the lion's den, and the Hebrews the fiery furnace, the early Christians faced the lions in the amphitheatres. Many faced death rather than yield to the powers that were enforcing Satan's religion above that of Jehovah's, knowing that to yield meant the death everlasting, while to die loyal to God meant in the future "life everlasting."

Sunworship in Rome, reached its highest point under the reign of Elegabalus, A. D. 218-222. Of him Milman says:

"It was openly asserted, that the worship of the sun, under his name of Elegabalus was to supercede all other worship. If we can believe the biographers in the Augustan history, a more ambitious scheme of a *universal religion* had dawned upon the mind of the emperor. *The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system of which the sun was to be the central object of adoration."—History of Christianity,* book 2, chap. 8. (See also Gibbon, *Decline and Fall,* chap. 6, par. 20-25.)

This reveals the conspiracy of Satan which was to use the mighty arm of imperial Rome to establish firmly his one system of sun-worship, and suppress all religions that respected the authority of the true God.

When Rome as a universal empire came to an end, and ten kingdoms took her place, then the papacy, represented by the little horn of Dan. 7: 25, was exalted to the place of one man power. This horn symbolizes a religious power, and yet is sometimes spoken of as a beast, implying that it takes its place among the political powers of earth. At this juncture however, is where the ten kingdoms step in, and supply the state power. But when ten kings rule, there is no one king that can stand in the place of, and act for, Satan, who was denominated by the Savior himself the "prince of this world." So the lack must be supplied from another quarter. This gap was soon filled by the pope who became the "man" through whom the nations were ruled as completely as they were by the prince of

Babylon or the emperor of Rome. Daniel says of him in his prophecy: "they shall be given into his hands." John the revalator says of this power: "and power was given him over all kindreds and tongues and nations."

This is surely the picture of universal sway. And the work that this power was to do, that was ruled by that one man, was "to speak great words against the most high, wear out the saints of the most high, and think to change times and laws." Dan. 7:25. John in speaking of the same power says: "He opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven, and it was given unto him to make war with the saints." Rev. 13:6-7. Thus is the spirit of the Papacy revealed. That is just what the king of Egypt, the king of Assyria, the king of Babylon, and the Persian king did. The same principle is involved in all their acts. In every one of them Satan's conspiracy is clearly seen.

From the days that Rome was divided, the God of heaven ordained there should never be one universal empire in the world again. He full well knew the turn Satan would take, in exalting the very head of his religious system as supreme, thus making if possible a bolder, a more direct effort to enthrone his own power than before. God again in His word laid bare the whole scheme, long before it materialized. Through the prophets Daniel, and John, the whole scheme was unfolded; as to its nature and duration. God saw this power go into captivity and lose its power over earthly affairs. When God's time arrived to do a marvelous work in the earth, the sending forth of a message of his soon coming, and to proclaim his whole truth, and separate the seekers after truth from the false system, to discover Babylon, and call a people out of her; Satan must be curbed in his sway until this work is done. However that is not saying that Satan is by any means agreeing to the plan of God. He has never ceased for one moment to cherish his plan of universal rule through a man. Hence we see the pope biding his time with the

hope that he again might rule the world. It has been his boasted claim from the beginning of his rule that by divine right he was above kings, that he sat at summit of both religious and civil powers. And since the day this authority was denied him there has been a period of lamentation on the part of the Pope and his church. He reckons himself a prisoner in his own castle because of the godlessness of the nations in denying him his coveted power. When the last pope was elected the conclave was careful to select a man that was unquestionably a diplomat, and he was given to understand that the great work before him was the restoration of the temporal power of the church's head. As he came into power at the time of the great European war he began by declaring that the war was a retribution on the nations of Europe for their repudiating the authority of the church, and that it was his work and place to settle it. For years prominent Catholic writers have said that nothing but disaster could come to the nations for that act, and that they looked for a terrible cataclysm of war that would shake the nations of Europe and bring them to their knees before the Papacy. When the European war broke out Catholic papers everywhere spoke of it as the opportunity for the church and the restoration of the temporal power of the Pope.

We have strong reasons to believe that the Pope of Rome will yet be recognized as the spiritual advisor of Europe, and will act from that standpoint an important part in the closing work of the religious drama of earth. (See last part of chapter on "The Eastern Question.")

The statement made by the prophet Daniel of this power: "they shall be given into his hand," shows that God is permitting these powers to rule, in order that the programme of Satan might be fully demonstrated, not once, but over and over again, and that it might be seen just what the seed sowing, and harvest would be of Satanic rule. It will be seen from a study of chapter II of this book, that the masses of earth are in harmony with the plan of the evil one. That being so, they are unable to

understand the true characted of the nations, and will persist in proclaiming them "Christian nations."

The Bible clearly reveals the existence of a "throne of iniquity," Ps. 94:20; also a "throne of the Lord." (See chapter dealing with Rev. Chap. 12.) When we are able to fully grasp this fact we will be able to understand the meaning of empire building as we have seen it on the earth; which also lies at the root of all wars, and kingly ambition, and renders peace on earth the most unlikely condition.

We will take permission to allude to a narrative found in the Apocrypha, which has such a decided bearing on the subject under consideration that we seem impelled to give it here. We give it not to prove our point, but as a matter of interest. It is in chapter 14 of the book of Esther. It is the prayer of queen Esther when her people (the Jews) were to be slain in accordance with the Persian edict. The Bible account accords nicely with the whole affair as recorded in the Apocrypha, only the Bible does not speak of the prayer the queen offers before she undertakes her important part for her people. In it she says:

"Nevertheless it satisfieth them not that we are in bitter captivity: but they have stricken hands with their idols, that they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thine house, and of thine alter, and open the mouth of the heathen to set forth the praises of the idols, and to magnify a fleshly king forever."

These words will bear reading again, and again, and again. The whole scheme of the evil one could not be more completely expressed in so few words as it is here. Note how completely the scheme to overthrow the worship of the true God and the effort to set up the worship of the false is here described, and then to complete the unfolding of the scheme she adds: "and magnify a fleshly king forever." If we should now turn to the words of David (Ps.

83: 1-5,) already commented on, we would see an exact parallel.

NOTE:—It might be argued by some that "the powers that be are ordained of God." Truly they are. God knew that government among men, for men, and of men was a good thing, and necessary. It is a means of restraining vicious human nature. It is a way of making man protect himself against himself. No government, would mean anarchy. Governments have their legitimate sphere, and prerogatives, that God has ordained they should have. The sphere of governments is to protect men in their civil rights, and make it possible for men to worship God according to the dictates of their own conscience. Governments are not ordained to dictate to men the way in which they are to worship, but rather protect them in any worship they may choose, or protect them should they choose not to worship at all, as long as their choice does not interfere with the rights of others. But this noble purpose in nations has been perverted, and instead they have been made mediums through which some certain form of worship has been forced upon men.

We might cite the fact that man was made in the image of God, but he "sold himself for naught," and became so perverted in his very nature, that before God can use him in his plans for eternity he must experience a new birth, a regeneration.

Satan conspires to pervert God's plan of government by centralizing state power so that if possible it might be vested in one man; then bring that one man and his government under his own power by which means he becomes the supreme ruler of all the power of earth. This is why Satan is brought to view under the figure of any man that may have exercised great power among the nations such as Pharaoh, the king of Babylon, etc.

But the transcendent purpose of the whole scheme is that universal world power might be used to exalt his own worship, and suppress that of the true God. Satan must have the power of universal empire in order to exalt

his throne, and by that means be able to give to his church his "power, and his seat, and great authority." (See thoughts on Rev. 13:2 in chapter entitled "The false prophet.")

The one who fully grasps the truth of the situation will not be deluded by any hope of final moral perfection through the medium of earthly governments, and will see in the affairs of earth the workings of a mighty conspiracy to overthrow the truth of God, and exalt the evil one above God, and all that is worshiped, so that he might sit in the temple of God showing himself that *he* is god. (See II Thess. 2:3-4.) And in it all we see that the nations are not haphazard in their history and destiny, but instead are acting their part in the most tremendous, and important drama ever staged in the history of time. A drama frought with the most tremendous consequences to the creatures of God.

O that the children of men would cease to harken to the lullabyes that soothe them into a stupor, and break the spell of the strange infatuation that causes them to desire nothing greater than the trinkets of earthly gain, and allurements; and awaken to a sense of the more tremendouse issues and glorious hopes.

"The wise men are ashamed, they are dismayed and taken: lo they have rejected the word of the Lord; and what wisdom is in them." Jer. 8:9.

In all this it is clearly seen that the pivotal point around which the spiritual conflict of earth rages is the law of God as expressed in the ten commandments.

The ten commandments being the foundation of God's throne—the constitution of His government, the expression of His character, and authority, is the thing of first importance to the one desiring to become a citizen of God's kingdom. We must determine to obey and support that law, just as we must, in becoming a citizen of an earthly government, support its law. To be loyal to the law of God, is loyalty to the kingdom of God, and an open declaration, and the evidence that we have been delivered

from the power of darkness and translated into the kingdom of His dear Son. (Col. 1: 13.) It is the evidence that a man has been rescued from Satan's power and has been made a citizen of God's kingdom. For that reason and that alone all of Satan's darts are hurled at those that are loyal to the authority of God as expressed in His law. And any man be he preacher or layman, that opposes God's law co-operates with the arch rebel against the throne of God, and aids in the exaltation of Satan's throne whether he believes it or not.

That is why God says through His servant:

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

That is why the Savior said:

"Whosoever shall break one of these least commandments, ... he shall be called least in the kingdom of heaven." Matt. 5: 19.

That is why Paul reasons that:

"The carnal mind is enmity against God: for it is not subject to the law of God." Rom. 8: 7.

The fact that those who keep the law of God are no longer at "enmity" with him, that their "prayers" are heard, and that they are considered "great" in the kingdom of heaven, is why Satan is determined to rid the earth of them. His own throne cannot be fully exalted as long as there are those who will not bow to his mandates; but will persist in loyalty to the mandates of God.

The last conflict that shall rage between the forces of evil and the righteous, will be because the righteous will keep the commandments of God, (Rev. 12: 17.) And the crucial test will be the Sabbath as we have clearly seen. This controversy teaches that if we will be true to God—that is if we desire to be delivered from the power of darkness, and reckoned a member of the kingdom of God, we must regard it a matter of first importance to keep the law of God—Sabbath and all, which can be done only by the power of God working within.

CHAPTER XXXII.

SPIRITUALISM.

It will be necessary in order to fully analyze the religious system of Babylon to turn our attention for a time, to the false conception of the nature of man as taught in that system. We can see clearly in the attitude of Satan towards his creator, that his conception of his own nature, and of his relation to his maker was wrong. He seemed possessed with the belief that in him was life inherent. That to die or cease to be was most foreign to fact. He took the position that it was possible to stand independent of any power of the master of the universe; that in himself was life inherent. Or, still in other words he acted on the supposition that he possessed inherent immortality. Of course it was finally admitted that what we call death occurs, but it was argued that death affects only the physical-material part of man; and that there is in man what is called the soul or spirit that can not die; it is immortal and can exist separate and independent from the body. We can not attend services very long in the churches until we hear something from the mouth of the pulpit orator about "the soul that never dies." The bereft are comforted with the assurance that it is only the

"worthless clog of clay that has died, while the real man, the immortal soul, has taken its departure, but lives on. The Father has seen fit to take it to himself where it now dwells in abodes of bliss—the portals of glory," etc.

The foundation for this belief was laid in Eden by the arch deceiver. Being cast out of heaven filled with the false notion that he had life in himself and that death was impossible he comes to the man with a flat denial of God's

statement: "Ye *shall* surely die," and says, "Ye shall *not* surely die."

When we study the religion of all heathen countries, it is seen to be pregnant with that one idea that men live after death. We should say here that if the natural immortality of the soul idea is correct then there is a sure foundation for and very weak argument against, all the strange beliefs and practices of the heathen in their superstitions regarding the dead.

The Egyptian Metempsycosis, the Hindo reincarnation, the Chinese ancestor worship, the Catholic purgatory, prayers for the dead, invocation of the saints, relic worship, etc., as well as spiritualism, and all its kindred isms, have a sure foundation. More than that it minimizes the importance of Christ's second coming, and a future general judgment. It makes unnecessary and superfluous the resurrection, changes God's programme for man entirely, and fixes his destiny in another direction, and by another method than that laid down in God's word to man.

As spiritualism is the most complete development, and the most potent method of propagating this false concept, and embraces in its teaching nearly every other development of the same idea we will deal with it, and then give a brief analysis of the truth of the nature of man as it is revealed in the Bible, the Word of God.

We shall now consider the great deception of Satan which always has accompanied sun-worship. Wherever we find *a form* of sun-worship indulged in, there we will find *a form* of spiritualism. This great deception necessarily follows creature-worship.

But there are no doubt many, yes, millions in the world, who think there is no deception about it; so our inquiry will be, is it from God or is it from Satan? This is the test that must be brought on everything that comes in the garb of religion.

The world recognizes spiritualism as a modern discovery, but in reality the *name only* is modern. The doctrine of spiritualism is as old as human history. In order

to define the meaning of the term we must look to its practices and teachings. There are now a number of theories advanced by the spiritualists and the isms akin to it, which tend to hide its real nature. This is nothing less than a trick. When we come to examine the practices of the advanced spiritualists, we find that the whole thing resolves itself into the doctrine that the dead are not really dead; but that the spirit of man, at what is called death, is liberated from its mortal clog, and then permitted to inhabit, or exist, in a much higher sphere of existence, on the spirit plane.

We have amongst us those who claim to communicate with this spirit world. Usually such persons have, as they claim, an attending spirit. This spirit is necessarily some one who has passed off the stage of earthly action; it may be centuries before.

These persons (mediums) claim to hold communion with the spirits of the dead; and if any one desires communication with dead relatives or friends, these mediums will call them up. Many are the instances where persons who were skeptical as to the power of spiritualistic mediums to do this, have been permitted to converse with, and even behold, a supposed father, mother, child, or friend, long since dead. This manifestation has often removed forever their skepticism and made them avowed spiritualists.

Now, as we have said, this doctrine is modern only in name. The sorcerers who were among the wise men of Babylon practiced the same thing. King Saul said to his servants, "Seek me a woman that hath a familiar spirit." I Sam. 28:7. When the woman was consulted, she said, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel." Verse 11. We are informed in verse 3 that Samuel was dead in Ramah. So here is the account of a woman who had a familiar spirit, who claimed the power to, and appeared to succeed, in bringing up Samuel from the dead. Then it is certain that this act is at least as old as the days of Saul.

But we will trace the thing to its foundation; then we will be better able to understand its true significance, and, whether an understanding of it is essential to salvation or not.

The foundation of spiritualism was laid by Satan in Eden. God told the man, and woman, that in the day they ate of the tree of knowledge of good and evil, they would surely die. Satan said: "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman then stated the conditions as they were. Then Satan said: "Ye shall not surely die." So far death was an unknown experience, such a thing having never been witnessed by the intelligences of heaven, and until the death of Abel it might appear as though Satan had told the truth; all who did not have faith that God would fulfill his word could believe Satan if they liked. But the time came for the death of Adam. Then what? Was Satan forever put down as a liar?

He should have been put down as a rebel and a liar in the mind of man from the beginning; but if man still desired to reject God and follow the teachings of Satan, he could do so. But how did Satan get around his perplexity?—how did he explain the meaning of the strange occurrance, death? Simply by fostering the idea that men were not really dead, but that they had really become just what he said they would become—gods. He told the woman that "in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Verily they had come to the knowledge of good and evil long before the death of Adam; but now came the time when they were to become gods, that is at death.

The evidence that doctrines were taught that fostered the idea that the dead still live is, first:such a doctrine was established; Second, God condemns it in the strongest terms; Third, It was practiced as soon as, and in every country that sun-worship was established. For instance Nimrod, who was the founder of sun-worship was deified

after death. Fourth, The worship of the dead was carried to an extreme in Babylon and Egypt.

As the Bible denounces both sun-worship, and the immortality doctrine as practiced in all heathen lands, we know that neither is from God. And as we can easily see the foundation of spirit worship in the words of Satan to Eve, and can now see the world accepting the doctrine, we know that our conclusion is something far more tangible than mere conjecture. It is reasonable to conclude also that the time was not ripe for the introduction of such a doctrine until death came. We might conclude further that if Satan would give a reason for death outside of sin, then was the time to do it. But be that as it may, its true nature will appear in due time.

God's instruction to the children of Israel concerning the practice of sorcery is set forth as follows:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee." Deut. 18: 9-12.

It will be seen from these words that sorcery, or ancient spiritualism, was practiced among the heathen of Canaan, a land which imbibed all the abominations of Babylon and Egypt, being situated on the main thoroughfare between the two countries. It also shows how obnoxious it was in the sight of the Lord. The text says that it was because of those abominations that he did drive them out of the land. They had so fully given themselves up to the doctrines of devils, that their cup of iniquity was said to be full.

The Lord, in speaking through the mouth of David concerning the apostacy of Israel when they had imbibed all the abominations of the Babylonian worship, said:

"They joined themselves also unto Baal-Peor, and ate the sacrifices of the dead." Ps. 106:28. Paul says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." I Cor. 10:20. We see by this then, that the devil must have substituted a counterfeit sacrificial system in his counterfeit religion also.

But why was it that to sacrifice to the dead was to sacrifice to devils? When Satan instituted the doctrine that the dead really continued to live, he must demonstrate it to be true, at all hazards. Therefore he or his angels impersonate those who are dead, making the inquirer believe that he is speaking with or beholding one who in reality is not. This is evident from two considerations. First, all communications are absolutely prohibited by the Lord, who pronounced it devil-worship. Second, the Bible teaches the very opposite to the doctrine of the immortality of the soul. Therefore it is not reasonable that God would teach a thing and then demonstrate the opposite to be true. Then we must conclude that Satan is at the bottom of the whole thing.

We will now cite more fully one instance recorded in the Bible where the deception is seen at its best. An account also which those who support the spiritualist doctrine, cite as evidence from the Word of God of its genuineness. It is the case of Saul and the witch of Endor, recorded in I Sam. 28:3-20.

"Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went and two men with him, and they came to the woman by night: and he said, I pray thee, divine

unto me by the familiar spirit, and bring him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall be no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel, and there was no strength in him; for he had eaten no bread all the day, nor all the night."

This narrative begins by stating that Samuel was dead, buried, and lamented. The very next thing stated is that Saul had put away those that had familiar spirits (spiritualist mediums.) Next we see Saul in deep distress: the Philistines had encamped against him, and he was sore afraid; and his heart greatly trembled. When we study the history of Israel we will see that God communicated to his people through the prophets. It was through the prophet Samuel that Saul was chosen king of

Israel and it was through the same prophet that Saul received his instructions pertaining to the kingdom. But we find that Saul rejected the counsel of the Lord insomuch that he was utterly rejected.

Now since he sees no possible escape from his enemies, since calamities are rolling over him thick and fast, he remembers the days when the Lord bore with him and led him out of straight places. His kingdom, however, was to be rent from his hand. The Lord had cast him off as vile and worthless. In his distress he pleads with the Lord; but, says the record, "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." This at once proves that the Lord had nothing to do with the experience of Saul at Endor. When Saul could get no communication from the Lord, he said to his servants, "Seek me a woman that hath a familiar spirit."

Saul understood no doubt, as it is understood today, that those mediums had real powers of divination, and could do wonderful things. Realizing that he was rejected of the Lord, he now would go to any extreme. He had previously banished all who held communion with the dead, as he understood fully their nature, and God's denunciation of them. It was no doubt through the direction of Samuel that Saul had put away the sorcerers out of the land.

When Saul was told that there was a woman of that kind at Endor, he disguised himself and went, taking two of his men with him. He disguised himself that he might not be known as Saul. His disguise was complete because the woman did not recognize him as Saul, but said, "Behold thou knowest what Saul has done, how he hath cut off those that have familiar spirits, and the wizards out of the land."

Saul then assured her that she would not be betrayed, whereupon the woman said, "Whom shall I bring up? Saul said: "Bring me up Samuel." "When the woman saw Samuel, she cried with a loud voice." Now one thing must not be overlooked here; and that is, that the woman

did not cry out because she feared Samuel; but because she just then recognized Saul. Notice that immediately after she had seen Samuel, she cried out and said to Saul, "Why hast thou deceived me? for thou art Saul." The only conclusion to which we can come is that the woman was informed by the supposed spirit of Samuel as to who it was that was in her presence.

The arrangements were fully made for the communication between Saul and the supposed spirit of Samuel. Samuel asked, "Why hast thou disquieted me, to bring me up? Then Saul gives as his reason: "God is departed from me . . . . . therefore have I called *thee,* that *thou* may make known unto me," etc. Saul again humbly acknowledges that God has departed from him; and now he seeks another source of information. The spirit also now carries the matter even further and asks. "Wherefore then dost thou ask of me, seeing the Lord . . . . . is become thine enemy?"

Now let us note the parallel between this occurance and the method of our modern spiritualistic mediums; and see if we can arrive at a conclusion as to how Satan carries on the delusion. Notice that Saul said, "Seek me a woman that hath *a familiar spirit.*" This signifies that the mediums of those days also had an attending spirit, or, as modern mediums call it, their guide. It is also evident that it was this spirit, this guide, that obeyed the command of the woman to bring up the spirits of other departed persons. Notice what Saul said, "I pray thee divine unto me *by the familiar spirit,* and bring me him up, whom I shall name unto thee." We see that the attending spirit was the one that brought up the person desired.

Paul tells us that when the heathen sacrifice to the dead, they sacrifice to devils. Therefore we have a perfect right to conclude that when a medium brings up one supposedly from the dead, he brings up a devil instead. And the only conclusion to which we can come concerning the attending spirit is that it is one of the evil angels, that

were cast out of heaven with Satan, and are now engaged with him in his work as the great deceiver of the whole world.

"But" says one, "does the Bible not say that Samuel was brought up?" Yes it does, but there are good reasons why the Bible tells the incident just as it does. Saul heard from the very Samuel from whom he went to hear. But the whole Bible bears us out in the assertion that it was *not* the prophet Samuel that had died in Ramah.

The record says that "Saul perceived that it was Samuel," and "the woman saw Samuel." Now all this was a deception. Satan deceived both of them. Let me cite an exactly parallel case to this one. The words of the text are, "and when the woman saw Samuel," etc. We will turn to Gen. 3:6, which reads, "And when the woman saw that the tree was good for food . . . . . and a tree to be desired to make one wise," etc. Now we read in I Tim. 2:14, that "the woman being deceived was in the transgression." The Bible informs us that the woman was deceived, yet it says that she "saw that it was good," etc.

Let us examine still further why the narrative reads as though Samuel was actually presented. We read in II Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Then this experience of Saul's is profitable for our instruction. Let us read again, "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." I Cor. 10:11. Again: "Now the Spirit speaketh expressly (note the word 'expressly') that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Now, if the scriptures are profitable for our instruction and the former things were written for an example to us, especially we who are living in the last days, they would not be doing their duty if they did not give us an example,

even an exact parallel to what we might expect in these days.

We will suppose now that the Bible told us that Saul went to have a medium bring up Samuel, but his errand was fruitless, because no medium could do any such thing, and Saul went back disappointed. Then when the latter times came around, and the spiritualist mediums came as foretold, and would claim to be able to materialize the spirit of my father who had died and was buried and lamented, and I would go to my Bible and find that no such manifestation could take place; and yet I should go to that medium, and he would present one whom I "perceived" was my father, wearing the same mantle my father wore, speaking in the same tone of voice, having identically the same characteristics; if he would call me by name, speak of an incident in my life of which I knew only my father and myself were acquainted, then I would certainly conclude that my Bible was mistaken. At least I could conclude that I was confronted with a manifestation of power of which the Bible spoke nothing, and it might be the power of God.

But the Bible leaves us in no such darkness. It informs us that the dead know nothing; that they return to their dust. It informs us that when one teaches that dead men live and pretends to bring them up, he is a deceiver; that they are devils instead that are brought up. But that we may not be deceived in the deception inasmuch as it will again occur in the last days, he gives us an exact example, showing just where Saul, and the woman were deceived.

Satan and his legions have had six thousand years' acquaintance with the inhabitants of the earth, and according to Zech. 3: 1, he is always at hand ready to deceive and corrupt us, and would succeed in every case were it not for the rebuke of the Lord, (verse 2.) And we can account for the ability of the spirits to impersonate any character called for in no other way than that there is some evil angel that is fully acquainted with the

person desired to be called up, and who can accurately impersonate him or her. The scripture testimony is abundant that the angels of God encamp about those that fear him. (Ps. 34:7); further, that each child of God has an attending angel. (Matt. 18:10.) On special occasions other angels are dispatched with rapidity to God's servants on earth. (Dan. 9:21.) Abundant evidence can be given that there is a strict account of all our deeds kept in the records of heaven.

Now as we understand the conflict is primarily between Christ and his angels, and Satan and his angels, (Rev. 12:7,) why can we not reasonably infer that the evil angels also are so interested in our downfall that they are acquainted with our every moral defect, and study each peculiar characteristic and eccentricity? From an extended study of the office of angels, we do not understand that all the angels have a definite acquaintance with every individual, but that each person has his recording angel. Why might not this be the way in which Satan also is operating affairs here on earth. In order for an evil angel to understand an individual thoroughly he must devote his attention particularly to that individual. Consequently when one wishes to communicate with his great grandfather by the name, for instance, of John Anderson, that particular evil angel who is particularly acquainted with John Anderson's life, his family, and all his circumstances, is summoned by the attending familiar spirit (evil angel) of the medium. When it appears upon the scene it is fully competent to impersonate the voice, action, and every peculiarity of the great grandfather. When one wishes to communicate with a certain dead person, a sister for instance, there is usually a lapse of time before the spirit makes its presence known. Then the medium announces the spirit by saying, "Your sister Mary, or Gertrude, etc., (as the case may be) is here." The evil angel at once assumes the character of the lamented sister until the enquirer will, as Saul did, or Eve in Eden, "perceive" that the sister is indeed there.

Now notice how accurately the evil angel personified Samuel. Over twenty years previous to Saul's experience at Endor, the real Samuel had told him that as a result of his course, the Lord had rent the kingdom from him. "And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." I Sam. 15: 28. So when the supposed Samuel (the evil angel) speaks to Saul, he says: "And the Lord hath done to him (margin "for himself"), as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David." We see by this that an evil angel was present when the dialogue took place between Samuel and Saul, over twenty years before. (I Sam. 15: 24-28.) The evil watcher remembered the words of Samuel, and knew when Saul came to Endor that he was at his end.

Were the whole Satanic scheme materialized before our eyes, we would no doubt see Satan as commander-in-chief of his hellish host, plotting, schemeing, giving orders here and there, counseling and being consulted. We would see evil angels dispatched with the rapidity of lightening on missions of destruction and deception. Happy indeed is the person or congregation that is free from their malefic influence. This may seem an extravagant view, but we are compelled to take it, as the whole tenor of the Bible seems to support it, and the world reveals it.

The Bible tells us not to marvel: "for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." II Cor. 11: 14-15. Says one, "Why does God permit such a delusion?" The answer is, He is proving us to see whether we will follow God or Satan. Everyone has an equal chance for understanding the truth of the matter. There are few people who have come to the years of accountability, who have not read or heard read, the words of God, "In the day ye eat thereof, ye shall surely die." Also the words of Satan:

"Ye shall not surely die." It is simply a matter of faith in God. If we believe God, we will believe His Word which he gave for our "instruction," and as a "lamp unto our feet."

The difficulty lies in unbelief in God. For this reason the skeptic will be one of the easiest victims of Satan's delusions. God will have every man before the world ends to take sides and show his colors. Consequently we may look for this delusion to become so strong, that if a man *will not* believe God, he will be compelled, by the most extraordinary phenomena of spiritualism, which he can account for only upon the grounds of the supernatural, to accept the doctrine of Satan. (See II Thess. 2: 7-10.)

We have noted in a previous chapter that the operations of Satan were transferred to earth among the children of men for we read in Rev. 12: 9 that the Devil and his angels were cast out of heaven to the earth and became the deceivers of the whole world; and there is reason to believe that Spiritism is his masterpiece of deception. While the nations of earth have been used as his instruments of coersion, his angels are used as instruments of deception. And the chief deception in the religious world is, that death is not real, but instead is only the transition of spirit or soul which is the real man, from this state of existance to another.

The foundation upon which the idea is built was laid in Eden when Satan deceived Eve by saying "Ye shall not surely die."

The close reader will discern ere he has finished this book that this false conception is opposed in its general trend from first to last. This first and greatest lie of Satan is in fact the foundation rock upon which every false concept in religious thought is based, as will be more and more clearly revealed as we proceed in the closing chapters.

Every religion no matter under what name it comes, contains the elements of deception if it is built upon, or teaches in any way, this false concept.

CHAPTER XXXIII.

MODERN SPIRITUALISM.

We have alluded to the nature of this deception more or less in the foregoing chapter. Therefore all we wish to call attention to under this heading is its more modern development, and its place in prophecy, as a sign of the times in which we are living.

What is known as Modern Spiritualism began in the family of John D. Fox, in the spring of 1848, in Hydesville, N. Y. For several nights the family was greatly harassed by strange sounds and noises for which they could not account. On the night of March 31, the phenomena first assumed definite form. The following is an account of its first real manifestation by Robert Dale Owen, in his work called *Footfalls on the Boundary of Another World,* quoted in *Modern Spiritualism,* pp. 19, 20, 21:

"The parents had removed the children into the bedroom and strictly enjoined them not to talk of noises, even if they heard them. But scarcely had the mother seen them safely in bed, and was retiring to rest herself, when the children cried out, 'Here they are again.' The mother chided them, and lay down. Thereupon the noises became louder and more startling. The children sat up in bed. Mrs. Fox called her husband. The night being windy, it was suggested to him that it might be the rattling of the sashes. He tried several to see if they were loose. Kate, the younger girl, happened to remark that as often as her father shook a window sash, the noises seemed to reply. Being a lively child, and in a measure accustomed to what was going on, she turned to where the noise was, snapped her fingers, and called out, 'Here, old splitfoot, do as I do!' The knocking instantly responded.

"*That was the very commencement. Who can tell where the end will be?*

"I do not mean that it was Kate Fox, who thus, in childish jest, first discovered that these mysterious sounds seemed instinct with

intelligence. Mr. Mompesson, two hundred years ago, had already observed a similar phenomenon. Glanvil had verified it. So had Wesley, and all his children, as we have seen and others. But in all these cases the matter rested there, and the observation was not prosecuted further. As, previous to the invention of the steam engine, sundry observers had trodden the very threshold of the discovery and there stopped, so in this case, where the royal chaplain, disciple though he was of the inductive philosophy, and where the founder of Methodism, admitting as he did, the probabilities of ultramundane interference, were both at fault, a Yankee girl, but nine years old, following up more in sport than in earnest, a chance observation became the instigator of a movement which, whatever its true character, has had its influence throughout the civilized world. The spark has been ignited,—once at least two centuries ago; but it died each time without effect. It kindled no flame till the middle of the nineteenth century.

"And yet how trifling the step from the observation at Tedworth to the discovery at Hydesville! Mr. Mompesson, in bed with his little daughter (about Kate's age), whom the sound seemed chiefly to follow, 'observed that it would exactly answer, in drumming, anything that was beaten or called for.' But his curiosity led him no further.

"Not so Kate Fox. She tried, by silently bringing together her thumb and forefinger; whether she could obtain a response. Yes! it could *see*, then, as well as *hear*. She called her mother. 'Only look, mother,' she said, bringing together again her finger and thumb as before. And as aften as she repeated the noiseless motion, just as often sounded the raps.

"This at once attracted her mother's attention. 'Count ten,' she said, addressing the noise. Ten strokes, distinctly given! 'How old is my daughter Margaret?' Twelve strokes. 'And Kate?' Nine. 'What can all this mean?' was Mrs Fox's thought. Who was answering her? Was it only some myterious echo of her own thought? But the next question which she put seemed to refute the idea. 'How many children have I?' she asked aloud. Seven strokes. 'Ah!' she thought, 'it can blunder sometimes,' and then aloud, 'Try again.' Still the number of raps was seven. Of a sudden a thought crossed Mrs. Fox's mind. 'Are they all alive?' she asked. Silence for answer. 'How many are living?' Six strokes. 'How many are dead?' A single stroke. *She had lost a child.*

"Then she asked, 'Are you a man?' No answer. 'Are you a spirit?' It rapped. 'May my neighbors hear if I call them?' It rapped again.

"Thereupon she asked her husband to call her neighbor, a Mrs. Redfield, who came in laughing, but her cheer was soon changed. The answer to her inquiries were as prompt and pertinent as they

had been to those of Mrs. Fox. She was struck with awe; and when, in reply to a question about the number of her children, by rapping four instead of three, as she expected, it reminded her of a little daughter, Mary, whom she had recently lost, the mother burst into tears."

This is just a beginning of the so-called spirit manifestation. Since then there has been given abundant evidence that has never been impeached of its genuineness. Conservative men who have studied thoroughly its manifestations and sought for the secret, have become convinced that there is a power beyond the human; but have been completely baffled as to its origin. Commissions have been appointed for its investigation, and have done their work thoroughly, with the result that they could not dislodge the evidence of supernatural power; and because of this, many of their number have become avowed spiritualists.

The famous German philosopher, Professor Zöllner, after carefully investigating the phenomena of spiritualism, became convinced that it was utterly inexplainable on any human hypothesis.

I am well acquainted with a man of extraordinary intelligence who is an avowed disbeliever in the Bible, yet is compelled to accept the genuineness of spirit phenomena, because of its extraordinary manifestation in a member of his own family. He told me that his sister, whose honesty is absolutely unimpeachable, received messages from one who had been dead, to deliver to certain parties in the neighborhood. When the messages were delivered the parties to whom they were sent were compelled to accept them, because they knew that no one on earth knew of the circumstance except the one who had died and the receiver of the message.

He told me further that she was a very pious girl, not given to frivolity or jesting, and never indulging in games as did the other members of the family. One day she was induced to take a hand at cards. She at once assumed an exceedingly frivolous mood, and was able to

stack the cards so as to deal herself any hand she desired, manipulating the cards with the dexterity of a professional gambler, and finally began to go through the maneuvers of a jockey. While in the spell she claimed to be a professional horse jockey and gambler of note who had died years before.

On another occasion she impersonated the little grand daughter of a visitor to their home, who would not be convinced until the young lady whispered something in his ear when he at once exclaimed, "It is little Gertrude, it is little Gertrude, because only little Gertrude and I know that." Such circumstances as the above have thoroughly convinced my intelligent friend of the genuineness of the manifestation, but what it means he is at a loss to know.

Some persons are prone to cast the matter of spirit manifestations off with a sneer, and a cry of humbug; but this will not suffice to disprove the evidence given for its genuineness.

The Philadelphia North American, of July 31, 1885, published a communication from Thomas R. Hazard, in which he says:

"But spiritualism, whatever may be thought of it, must be recognized as a fact. It is one of the characteristic intellectual or emotional phenomena of the times, and as such it is deserving of a more serious examination than has yet been given it; . . . . . and the 'Seybert Commission,' which finds it necessary to extend its investigations over an indefinite period—which will certainly not be less than a year,—would have been able to sweep the delusion away in short order."

There have been various sums offered from two thousand dollars ($2000) up to five thousand dollars ($5000,) to anyone who could duplicate all the manifestations of spiritualism, to duplicate two well authenticated tests, but the challenge has never been accepted, nor the reward claimed.

A writer in the *Spiritual Clarion,* in an article on *The Millenium of Spiritualism,* bears the following testimony in regard to the power and strength of the movement:

"This revelation has been with a power, a might, that if divested of its almost universal benevolence, had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenonema. It comes with foretokening and warning. It has been, from the very first, its own best prophet, and step by step, it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer, and the most determined doubter."

Dr. W. F. Barrett, Professor of Experimental Physics in the Royal College of Dublin, says:

"It is well known to those who have made the phenomena of spiritualism, the subject of prolonged and careful inquiry, in the spirit of exact and unimpassioned scientific research, that beneath a repellent mass of imposture and delusion there remain certain inexplicable and startling facts which science can neither explain away or deny." —*Automatic or Spirit Writing*, p. 11. (1896.)

In the *Arena* of November, 1892, page 688, Mr. M. J. Savage, the noted Unitarian minister, of Boston, says:

"Next comes what are ordinarily classed together as 'mediumistic phenomena.' The most important of these are psychonometry, 'vision,' of 'spirit' forms, communications by means of rappings, table movements, automatic writing, independent writing, trance speaking, etc. With them also ought to be noted what are generally termed physical phenomena. Though in most cases, since they are intelligibly directed, the use of the word 'physical' without this qualification, might be misleading. These physical phenomena include such facts as the movement of material objects by other than the ordinary force, the making objects heavier or lighter when tested by the scales, the playing on musical instruments by some invisible power, etc. . . . . Now all of these referred to (with the exception of independent writing, and materialization) I know to be genuine. I do not at all mean by this that I know that the 'spiritualistic' interpretation of them is the true one. I mean only that they are genuine phenomena; that they have occurred; that they are not tricks or the results of fraud."

In the *Forum* of December, 1889, page 455, the same writer describes his experience at the house of a friend

with whom he had been acquainted eight or ten years. When about to depart, he thought he would try an experiment. He says:

"She and I stood at opposite ends of the table at which we had been sitting. Both of us having placed the tips of our fingers lightly on the top of the table, I spoke, as if addressing some unseen force connected with the table, and said: 'Now I must go; will you not accompany me to the door?' The door was ten or fifteen feet distant, and was closed. The table started. It had no castor, and in order to make it move as it did, we should have had to go behind and push it. As a matter of fact we led it, while it accompanied us all the way, and struck against the door with considerable force."

From the same article, page 456, we quote again:

"I add one more experiment of my own. I sat one day in a heavy stuffed arm chair. The psychic sat beside me, and laying his hand on the back of the chair, gradually raised it. Immediately I felt and saw myself, chair and all, lifted into the air at least one foot from the floor. There was no uneven motion implying any sense of effort on the part of the lifting force; and I was gently lowered again to the carpet. This was in broad daylight, in a hotel parlor, and in the presence of a keen-eyed lawyer friend. I could plainly watch the whole thing. No man living could have lifted me in such a position. And besides, I saw that the psychic made not the slightest effort. Nor was there any machinery or preparation of any kind. My companion, the lawyer, on going away, speaking in reference to the whole sitting, said: 'I have seen enough evidence to hang every man in the state—enough to prove anything excepting this.'

Professor Crooks, of London, relates having seen and heard an accordion played on while it was enclosed in a wire network, and not touched by any visible hand. I have seen an approach to the same thing. In daylight I have seen a man hold an accordion in the air, not more than three feet away from me He held it by one hand, grasping the side opposite to that on which the keys were fixed. In this position, it, or something, played long tunes, the side containing the keys being pushed in and drawn out without any contact that I could see. I then said, 'Will it not play for me?' The reply was, I don't know: you can try it.' I then took the accordion in my hands. There was no music: but what did occur was quite as inexplicible to me, and quite as convincing as a display of some kind of power. I know not how to express it, except by saying that the accordion was seized as if by someone trying to take it

away from me. To test this power, I grasped the instrument with both hands. The struggle was as real as though my antagonist was another man. I succeeded in keeping it, but only by the most strenuous efforts."

We need not multiply evidence on this point. A remark by T. J. Hudson, *Law of Psychic Phenomena*, page 206, McClurg, Chicago, 1894, may fitly apply here. He says:

"I will not waste time, however, by attempting to prove by experiments of my own, or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proof at this time. The man who denies the phenomena of spiritism today is not entitled to be called a skeptic, he is simply ignorant: and it would be a a hopeless task to attempt to enlighten him."

Perhaps the most striking account of the attitude of the modern scientists toward spiritualism is contained in a report by Mr. Vance Thompson, a well known writer in *Everybodys* magazine. Mr. Thompson is one of our modern magazine reporters that seems able to get at the bottom of everything he attempts to investigate. His evidence seems to come from the most reliable source.

On this occasion Mr. Thompson is reporting a great modern spiritualist convention in Paris, France, where as he says, "scientists were assembled from all the world," where they "brought the latest word from the clinic and the laboratory." "Their report," he said, "read something like this":

"Ghosts exist; autonomous, like human individuals; in fact, they are disembodied human beings and they effect and direct what are known as psychic phenomena in order to manifest themselves to the living."

Mr. Thompson emphasized the fact that this investigation was in the hands of men of the highest authority such as Dr. Richet, Lombroso, Zoellner, Crookes, Lodge, deRochas, Gibier, and others "who" he says, "are not de-

ceived by unrealities." He speaks of them as cold blooded, dubious, leagues away from mysticism, eager to escape any taint of supernaturalism.

A delegate from the New York Society for Psychical Research, in speaking to Mr. Thompson on leaving the convention hall one evening concerning aparitions, (supposed spirits of the dead) said:

"They seem to know everything, they seem to have understood every one of the objections that science could bring against their real existence. Their battle for recognition was splendidly waged, they knew that science ignored them. All their manifestations went for nothing, all this said science is outside the realm of my researches I ignore it. What happened. The more persistently science ignored them the more terrible the psychic phenomena became—the more widely popular faith in them spread. They even pretended to be scientific in order to attract scientists."

Mr. Thompson then says: "Modern science has reached the state of grace where it has ceased to deny the aparitions of phantoms and seeks to explain them." A little farther on in his article he puts it thus:

"In other words science recognizes the existence of an invisible world wherein unknown forces flit to and fro; what ghostly things it knows not, but they are very real, very strong and terrible. They are not material; they are *masters* of material."

Then Mr. Thompson proceeds to enumerate some of the wonders of the occult, and explains wherein they are more terrible than the homely ghosts of the good old days. He says:

"The dark forces which science recognizes but does not define, exercise marvelous attractions on minds of a certain order. In scores of temples they are worshiped under different names. I know a little temple in Burges where the followers of Lucifer gather, and not far from the Pantheon in Paris there is an alter to Pandoemon. This may seem grotesque; perhaps it is, but it is formidable. It need hardly be said that the rites wherewith Lucifer is worshiped are hid in much mystery. A couple of years ago I visited one of the 'chapels' it was in Rue Rochechouart. The black mass which I have no desire to describe was celebrated. It was Friday at three

o'clock. Over the alter was a winged figure of Lucifer amid flames; he trampled under foot a crocodile—symbol of the church. Every Friday the Luciferians gather. I could name many of them—men not unknown in the learned professions. Some of them have influence enough to secure now and then a right of midnight entry to the catacombs; there amid skulls and bones, with orgies I do not care to describe they have worshiped the spirit of evil—calling upon Baphomet, upon Lucifer, and Beelzebub and Ashtoroth and Moloch, with cries and wailing hysteria.

"This attempt to re-establish the worship of fallen arch-angels is I think the most remarkable manifestation of modern ocultism.'

The above observations and report of Mr. Thompson's need no comment. It comes as the last word from the findings of the scientists. It is highly evident also that Spiritism is the nearest approach to devil worship. At its latest developments we stand aghast. We cry O God, what next? Yet we know that many investigators have witnessed the very things Mr. Thompson has reported here in the way of attempts to reestablish the worship of Lucifer.

To show that we are confronted with experiences which are parallel to that of Saul we will quote the following from various authentic sources.

Mr. J. M. Peebles in his address at Minstrel Hall, San Francisco, described his three days' experience with the Eddy Brothers in Vermont. He said:

"That eight spirits materialized and walked the stage. One spirit was weighed and tipped the beam at various weights at will. The spirits affirmed that within a year or two they would be able to appear as public lecturers, and after the oration vanish from the stage in full view of the audience."

Madame Blavatsky, a Russian lady of high rank witnessed the Eddy performances, and in fourteen nights saw 119 spirit forms; recognized seven of them and talked with them in various languages.

Mr. B. L. Ford, of Denver, Colorado, reports in the *R. P. Journal* the phenomenon witnessed at his hotel. He says:

"A face appeared. I advanced toward it, and asked for the name which was given as Gen. Bledso. I asked whom he wanted. He replied Bill Bright, (a gentleman who was present at the time.) Mr. Bright recognized Mr. Bledso and they had a pleasant conversation for ten minutes. The recognition was mutual and positive."

The writer interviewed a well known flouring mill owner of Dayton, Wash., who had a very marked experience in spiritualistic seances. He was free to relate his experience which in substance is as follows:

"While I was visiting relatives in Marcellus, Mich., in July, 1895, I attended, in company with my cousin, seances two nights in succession. James Riley, a well known medium, was in charge. During the two evenings as nearly as I can remember, the spirits of about twenty persons were materialized. I saw my father as plainly as I now see you standing before me. I clasped his hand but we did not converse. I was not excited nor confused, for I went to the seances for the purpose of investigation; and I must say that there was a manifestation of power and intelligence there that I am unable to explain. I cannot believe that I was deceived, because I believe I had the proper use of my senses. It seemed real to me."

Without being asked, he related his experience at a seance in a circle of friends but a few evenings previous to our interview, in which his brother acted as medium. Tables were moved all about the room, and a very remarkable communication obtained from an old settler by the name of John Henderson. The brother is a real estate agent in Dayton, and was instrumental in settling the old man's estate. Knowing the old man to be exceedingly wicked, he asked him the following questions:

"Question: 'Are you getting along all right where you are?'
"The response, 'Yes.'
"Ques. 'Pretty hot down there, isn't it?'
"Ans. 'Yes.'
"Ques. 'Do you fare better where you are than you did while on earth?'
"Ans. 'Yes.
"Ques. 'Was your estate settled to suit you?'
"Ans. 'No.'
"Ques. 'You didn't want your boys to have any property, did you?'
"Ans. 'No.'"

The real estate agent knew that the estate was not settled satisfactory to the old man. He desired that his girls should have all his property and his boys none.

After learning the purpose of my interview, the gentleman who is well known as a man of unquestioned integrity, requested that I should not publish his name; therefore it is omitted.

Spiritualism has expanded until now it is a common occurrence for the spirits to materialize before the eyes of the beholder. In order that all minds may be met with the delusion, it has taken a different form. If one thing above another appeals to an individual that is sick or afflicted, it is the claim to cure. Consequently wee see the manisfestation of healing in what is known as "Christian Science," which it can be proven beyond a doubt has the same foster father as spiritualism.

It scoffs at the materialistic and believes in spiritualizing everything. Perfection is not attained by right doing so much as by contemplation. There is no evil, everything is God, and so everything is good. We are God if we could only recognize the fact. There is no death because we are a part of God and God can not die.

First, let us bear in mind that ancient sorcery and modern spiritualism are built on the belief that the soul, or spirit of man is immortal; that it is a separate entity from the body, and not subject to death, and that in this soul is contained the real essence of man. When we take this doctrine away from Spiritualism, its foundation, as well as the ism itself, is gone. Just as certain as we can prove that the soul and spirit of man ceases to exist, so certain do we prove that spiritualism is a delusion and a fraud.

If the soul or spirit of man does continue to live, it must be that which embraces, along with whatever attributes are claimed for it, the thinking part of man, because when it is admitted that the spirit cannot think, and has not senses, the whole thing is robbed of its attractiveness

—a spirit with no intelligence becomes then, a mere nothing.

God told Adam, "In the day ye eat thereof ye shall surely die." Satan said: "Ye shall not surely die," and the only way he could make his lie stand was through the idea of the immortality of the soul.

"For the living know that they shall die: but the dead know not anything, ... for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they anymore a portion forever in anything that is done under the sun." Eccl. 9: 5-6.

This text surely robs the dead of intelligence, and deprives them of shaking hands with us, and divining to us future events.

Again: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish.*" Ps. 146: 3-4. This is too plain to need comment. Surely the thinking part of man according to this text is gone.

The language of Job is to the point. In chapter 14, verses 7 to 9, Job speaks of the hope of a tree, that it may through the scent of water, sprout again; but of man he speaks differently. He says:

"But man dieth, and wasteth away: yea man giveth up the ghost, and where is he?" Verse 10. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12.

Then in verses 13 to 22, Job vividly brings to view the fact that man lies in waiting until the appointed time; and that while he is living, the Lord takes account of his actions, and this account is laid away—"sealed up in a bag." He brings to view the last trumpet sound, when "the dead in Christ shall arise" and Christ shall claim his own, ("will have a desire to the work of thine hand.") Job clearly points out that the only hope of man is the

coming of Christ and a resurrection. In verse 21 he says: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

Hezekiah, praising the Lord for healing him of his disease, said: "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day." Isa. 38: 18-19. There is not a single instance in the Bible where the soul or spirit is said to be immortal. But instead it is a condition to be sought for, something to be acquired, and a thing to be awarded in the future. It is a gift of God.

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2: 7. The following text shows when it is to be awarded:

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I Cor. 15: 52-54.

Notice that this is spoken of as a future condition, and it cannot be said that death is overcome until the immortal state occurs, which is at the last trump.

The word "immortal" is used once in the Bible, and then it is attributed to Christ. I Tim. 1: 17. Immortality is used five times: First, It is said to be a thing for which to seek. Rom. 2: 7; Second, It must be put on. I Cor. 15: 53; Third, It must be put on in the future. Verse 54; Fourth, It is attributed to Christ the eternal king only. I Tim. 6:16; Fifth, That Christ brought it to light. II Tim. 1: 10. In no place in the Bible is it stated or inferred that man has natural or inherent immortality, and no place does the Bible teach that man's spirit or soul depart and go to its reward at death. All texts offered to support such a view utterly fail when carefully considered.

CHAPTER XXXIV.

WHAT IS THE SOUL?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. This text is generally read with the thought that God made a soul which would fit the clay he had fashioned, and then put it into the man; then the soul animated the man and became the life principle of the lump of clay.

It should be understood just as it reads. God *made the man,* and he made him perfect in all his organism, and all it lacked for the man to become a living being was for God by his creative power to give it the spirit or breath of life. When it says that the *man* became a living soul, we are not to understand that a *living soul* was put into the man, but the whole man—body and all—became the living soul. We can arrive at no other conclusion because we can see by the Scriptures that whatever happens to the body happens to the soul also. We find that it is subject to hunger, thirst, and that it is capable of eating and being injured, and last but not least, is subject to death.

"As cold water is to the thirsty soul, so is good news from a far country." Prov. 25:25. "Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger." Prov. 19:15. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them, there was not any left to breathe." Josh. 11:11. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Ezek. 18:4.

Furthermore it is applied to beasts and fish as well as man. The same breath of life that is in man, is also in beasts, and was given in the same way. Proof: "And, behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life." Gen. 6: 17. Where was this breath of life found?

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in dry land died." Gen. 7: 21-22.

Then it is evident that God breathed the breath of life into the nostrils of all the beasts and fowls as well as into man.

Furthermore when this was done, all the animals became living souls also, for I read: "And levy a tribute unto the Lord of the men of war which went out to battle: *One soul* of five hundred, both of the *persons*, and of the *beeves*, and of the *asses*, and of the *sheep*." Num. 31:28. Again: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and *every living soul died in the sea*." Rev. 16: 3. Then when God placed the breath of life into the nostrils of the fish, fowls, cattle, and creeping things, they also became living souls; and there is absolutely no avoiding the conclusion.

Therefore we understand that when it is said that "man became a living soul," it means that he simply became a living creature, living by the spirit of life that God gives to all living things, and without which there is no life; "for in him we live and move and have our being." Acts 17: 28. Then when man dies and returns to the dust of the ground, and his spirit (breath, Job 27: 3, margin) returns to God who gave it (Eccl. 12: 7,) he became just as he was before God gave him the spirit of life. God gave and God takes away.

We read also in Eccl. 3: 19-21 that there is no difference between man and beast as far as the soul, spirit, life, and death are concerned. Here God declares that the

thing which befalls one, befalls the other, and that they have one breath. It says further that these things happened unto men "that God might manifest them, and that they might see that they themselves are beasts." Verse 18.

In the light of what is said in verses 19 and 20, we have a perfect right to read verse 21 in just this way: "Who can tell whether the spirit of man goeth up and the spirit of the beast goeth down or not?" It seems as though this verse is a good comment for our time when men are attributing such peculiar feats to what they term the spirits of men.

I have seen people hold up their hands in holy horror at the idea of a man not having a soul any more than the beast, but I will say to all such that their controversy is with God, not with the writer. I can see in the thought nothing but perfect harmony and beauty in the Word of God. I see in it that I am but one of God's creatures; that it is he that giveth to all life. I can see in it no foundation for the immortality doctrine; nothing in it to support spirit manifestations; nothing that detracts from the possibility of man's redemption to eternal life and immortality. It cannot be a retraction of the fact that God made man in his own image, and gave him dominion over all other beasts. But it does seem that it brings human life to such a form that one can grasp its reality, and tangibility.

We read in Gen. 3:19 these words: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

God brings man again from the dust of the earth, just as he made the first man from it. In Ps. 104:29-30, we read:

"Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to *their* dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

Here is brought to view the manner in which God will clothe this mortal body with immortality. It is by the power of creation—the greatest prerogative of God. By creation we were first formed; by creation we are redeemed; and by creation we are resurrected from the dead. No wonder then that Satan tries so persistently to hide this truth. When he hides the truth of creation, he hides the fundamental truth of the universe, the only hope of man.

The following text, like the experience of Saul, is given for our instruction on this point:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: And behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, Oh Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above, but there was no breath in them. Then he said unto me, Prophesy unto the wind, Prophesy, Son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me. And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. 37: 1-12.

You will notice in this text that the same process took place with the children of Israel who had returned to dust

that took place in the creation of Adam. First there was an assembling of their dust, then their sinews, flesh and skin were placed upon them (organism perfected) and last their breath entered them; and not until breath entered them, did they live. In verse 12 this is said to take place when their graves are opened.

A FEW FACTS.

The Greek and Hebrew words from which the words soul and spirit are translated are used in the Bible seventeen hundred times and not once is either soul or the spirit said to be immortal or undying. Immortality is attributed to God only. "Now unto the King eternal, immortal," etc. I Tim. 1: 17. Again: "The King of kings, and Lord of lords: who only hath immortality." I Tim. 6: 15-16.

Of man Job says: "Shall mortal man be more just than God?" Job 4: 19. Man is here declared to be mortal, subject to death.

Immortality is a condition for which we must seek. Rom. 2: 17. A condition to be put on at the resurrection. I Cor. 15: 53.

One source of confusion on this doctrine is that the Greek and Hebrew words for soul and spirit are translated in so many ways. The Hebrew for soul is *nephesh,* and is translated forty three different ways. It is translated: "life, lives, person, mind, heart, body, will, appetite, lust, thing," as well as "breath, beast, fish, creature, ghost, pleasure, desire." etc.

Psuche is the Greek for soul, and is translated in the New Testament, "soul, life, mind, heart." etc.

The Hebrew for spirit is *Ruahh,* and is used in the Old Testament 442 times. It is translated, "spirit, wind, breath, anger, courage, smell, air," etc. In all sixteen different ways.

Pneuma, the Greek for spirit occurs in the New Testament 385 times, and is translated, "spirit, ghost, wind, and life."

Matt. 10:28-39, is a text that perplexes many, and is easily understood when it is known that the Greek word Psuche is translated in one verse "soul," and in the other "life." Therefore according to our authorized translation we can use either soul or life in either verse.

When we understand the truth about the way the originals are translated, then we will use the word "breath" perhaps in the place of "spirit" in Eccl. 12:7, and all is easy and in perfect harmony with the position we have taken.

In Psalms 78:50 is an example of where soul and life are used as meaning the same thing and are translated evidently from the same original word. It reads: "He made a way to His anger; he spared not their soul from death, but gave their life over to the pestilence." There is no avoiding the conclusion that soul and life are here used interchangeably.

For an exhaustive treatise on this subject of the soul and the nature of man, we would cite the reader to a work of 359 pages entitled *Here and Hereafter,* by Uriah Smith, published by the Review and Herald Publishing Co., Takoma Park Sta., Washington D. C.

In this volume we have attempted to give only a few of the plainest texts, and some of the principles involved. In the study of this subject as in any other we dare not allow a few ambiguous texts to contradict the plain ones. And let us ever remember that we cannot accept for a moment a doctrine that does violence to the truth of God. Let us remember that the transcendent truth of god is, life only in Christ; and to believe and teach that we possess life as an inherent principle—a life that will always exist whether sinner or saint, is to take the very stand that Lucifer took that caused his fall. Let us also remember that with the doctrine of inherent immortality Satan is perpetuating his first and fundamental falsehood: "ye shall not surely die," and that it forms the very root, and foundation of most of the heathen religious practices of all heathen peoples.

CHAPTER XXXV.

A TEST OF LOYALTY AND INDEX TO OUR FAITH.

Since we now understand the true nature of man we can the more easily comprehend the greatest of all Satan's deceptions. Let us say that the false conception that man has life inherent in himself, generally expressed in the doctrine of *natural immortality of man*, is the foundation rock upon which every false religious idea is built. All the false religious beliefs and practices, ancient and modern, seem obessed with this thought. It is the very rock of heathenism, and stands out boldly in its every rite and ceremony. Upon this foundation is built the Egyptian doctrine of Metempsychosis which is that the soul passes at death into another being, and from that to another, and so on in endless habitations. This idea could not exist without the doctrine of immortality, or the belief in the separate existence and indestructability of the soul. Likewise the Hindoo philosophy of the reincarnation which teaches that the soul never dies but passes from an earthly, human abode, to an astral habitation, there to associate with disembodied spirits for a time, then comes again to earth and becomes reincarnate in an earth being of a higher order, and so on through numerous reincarnations until perfection is reached. Buddhism is practically the same thing with but a slight variation. The one religious thought that prevails all over China is also based on this belief. It is seen in ancestor worship, spirit manifestations of all kinds, so that houses are built, and paths are made so as to avoid the spirits which always go in straight lines, etc. Moreover, purgatory, mariolatry, prayers for the dead, invocation of saints, relic worship of the Catholic

church, all of which are borrowed from the heathen, is based on the one idea that man does not die.

The pre-existence of souls, and the ultimate salvation of all, of the Mormon church *must* have the same foundation.

Spiritualism could not exist without the belief that men do not really die.

Christian Science is just as pronouncedly built on the belief that death is not real and can not be, as is Spiritualism and all the rest.

More than that, the New Thought doctrine that is posing as such a wonderful modern development of divine truth is nothing more nor less than the reviving of Hindooism and the Egyptian transmigration of the soul idea. G. Willard Bartlett in *The Nautilus,* a leading *New Thought paper,* writes an article entitled *The Autobiography of the Soul Atom.* The article begins with these words:

"I will preface my story with the simple statement that I am now 500,000,000 years old, that the atom in which my soul is located, or which constitutes my soul, first found a home in what is called a living being, a cytode or cell, in the primordial or earliest epoch of earth's history . . . . . While it is true that I existed before that; and in fact, from all eternity, I previously resided in what is called inanimate matter in the ingeous rocks for ages and eons, and before the earth sprang into being, ere the solar system saw light, nor yet the stars were born, when a vortex ring of ether began to rotate, and vibrate in the ultimate etherium, I was there."

In this we see an argument with Mrs. Eddy when she teaches that man has neither birth nor death but is coexistent with God. And, in it all we do not see a 20th-century notion, but a notion as old as Bablyon and Egypt. And more yet, when the matter is sifted to its bottom a large percentage of the membership of the 20th-century religious bodies prefer the Hindoo notion to the Bible teaching: either, not knowing, or caring, what the Bible teaches on the matter. After all, this is not strange. The doctrine of natural immortality is clearly taught from every

pulpit in the land among the Sunday keeping churches. They preach of the soul that never dies but immediately at death wings its way to the abodes of bliss or the tortures of hell.

The natural immortality doctrine that puts the righteous at once after death in heaven must find a suitable place for the immortal wicked soul, hence to be logical, an eternal hell fire was invented for such. This doctrine, becoming rather obnoxious to the refined 20th-century ear, the doctrine of universal salvation is now being widely adopted.

Such is the religious world. As one calmly looks the situation over he sees religious pandemonium. Men casting about for some new thing. A veritable Athens. A Babylon of voices. Men gulping down eagerly anything just so it does not emanate from the Bible. Anything will do, just so it requires no transformation of the life.

We have our spiritualist mediums and clairvoyants, operating by the dozens in our cities as is attested by the advertising columns of our city papers. And we would doubtless be surprised at the number, both of skeptics and church members that apply to them for the unfolding of secrets. Thousands and ten thousands of our people in America as elsewhere, own and study books on astrology and palmistry. There are publishing houses east and west turning out books by the millions, consisting of hundreds of varieties, teaching the various shades of Hindoo philosophy, and they are meeting a ready sale.

Paul says: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Tim. 4: 1.

WHAT IT ALL MEANS.

If this wholesale manifestation is a wrong conception, from where does it come? We say it came from the father of lies who said in the Garden of Eden "YE SHALL NOT

SURELY DIE." Strange is the echo that comes back from the masses of earth: "MEN NEVER DIE."

In John's gospel, Christ says of Satan that "He is a liar and the father of it." Jno. 8:44.

Now a lie is just the opposite to the truth. And we have said that the belief in man's natural immortality is the foundation rock upon which every religious perversion is based, therefore it must be the biggest lie—the lie above all other lies. And as Satan is the father of lies, he must be the originator of the doctrine. And when we have proven that that doctrine is the biggest of lies then we have clearly proven what is the most important of all truths.

When Lucifer in heaven said in his heart "I will exalt my throne above the stars (angels) of God, I will be like the most high," he took the position that he could exist independent of God, that life was an inherent element of his being, or, as it was later expressed in his religion, he possessed natural or inherent immortality. He did not accept the transcendent truth above all other truths that his own very life depended on an external fountain of life. He did not accept the fact that he was dust and that the author of his being could sever the connection—withdraw the life stream and he would cease to exist. He took the position that he was independent of God, while in truth he was in no respect independent and in every respect dependnt on God.

While, on the other hand, God himself was independent and in no sense dependent on Lucifer or any other of his creatures. It is to be understood that the tie that binds between God and his creatures is love, and to fallen, helpless man, love and grace. So great is this love that God is said to be love. That is, love is descriptive of his character and prompts all his acts. My relation to God then is that of a recipient of his love and grace and not that I am God, or a part of God, therefore inseparable from God as is taught by some. I am dependent and in no sense independent. I must then accept the true relation that exists

between myself and my God if I will stand corrected where Satan fell. He did not accept the true relation between himself and God. He had no life in himself. His life was hid in Christ his creator. There are but two beings that possess inherent life and that is the Father and the Son. We read: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Jno. 5:26. Therefore the Father and Son only have life inherent in them, therefore we hear Paul speak of "Christ who is our life." Again, "For ye are dead, and your life is hid with Christ in God." Col. 3:4-3. And that is true only with the child of God.

Lucifer rejecting this truth would not believe in the possibility of death as a result of taking a position of independence from God. All his failure might be comprehended in the thought that he did not accept the true relation that existed between himself and God. He did not accept the truth that he was nothing but a creature, while God was his creator. This difference is vast, it is infinite.

Satan after openly and boldly declaring his position of independence, obsessed with the idea that no such calamity could overtake him as death, was cast to earth with all who stood with him in his rebellion.

When he comes to the woman in Eden like many men since, he seemed filled with his pet hobby and at the first opportunity advanced it, which is the idea that death is not possible. He chides the woman for tolerating the restrictions that were imposed. And when the woman declared the result that was to come to them if they ate of the tree, which was death, Satan boldly denies by saying, YE SHALL NOT SURELY DIE, but if you eat you will be like God.

Evidently in these expressions of Satan were involved the very thoughts of his heart while yet in heaven. And in them are revealed the first and most pronounced lie ever told. This lie, "Ye shall not die" is the father of all lies. Here is where Lucifer departed from the truth. Christ

said of Satan that he "abode not in the truth." Here is where we see the beginning of lies. Here is where Lucifer made a mistake. In these principles we see the beginning of sin, a departure from the truth.

Now then if we prevail with God it will be when we stand corrected just where Satan failed. And, by understanding the principles underlying error, we can the better understand the principles underlying truth.

The thought naturally related in Satan's mind to the one: "Ye shall not surely die," was the thought that, "Ye shall be as God." So his programme from that time on was to "exalt" his throne, and be like God. Isa. 14: 13-14. Paul says of the "man of sin," "the son of perdition" that he would "oppose and exalt himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God shewing himself that he is God." II Thess. 2: 4.

Satan then, as prince of the world, is working through his church with the purpose of exalting himself as God. To acknowledge it in any way knowingly is death because in so doing we identify ourselves with the enemy of God. To accept the truth instead, is life. So we hear Christ speak in his memorable prayer, words so comprehensive, in the light of what we now know about Satan and his purpose to exalt himself as God. His words are: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

When we turn to the word of God we find that the great loving heart of God was burdened with the one thought, the one truth above all truths, that all might see and understand that he alone is God, and that beside him there is none else, and that the hope of his creatures is solely in him, therefore we hear him teaching through his servants this great truth.

Paul says: "We know that there is none other God but one." I Cor. 8: 4. Again, "Ye turned from idols to serve the living and true God." I Thess. 1: 9. Moses said: "Know therefore and consider it in thine heart that the

Lord he is God in heaven above and upon the earth beneath; there is none else." Deut. 4:39. In the forty-fifth chapter of Isaiah this one truth is declared eight times. Such expressions as: "I am the Lord and there is none else, there is no God beside me." "Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else." The next chapter continues the strain. Yea, the whole Bible seems to be a mighty and eloquent appeal to His creatures of earth that are endowed with intellect to recognize Him alone as God. He exhorts, and pleads, that man might see the vanity of trusting, and hoping in anything else beside him. He says:

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment (justice), and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23-24. He says again:

"Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit (life) to them that walk therein." Isa. 42:5.

Thus the Lord instructs, exhorts, and pleads that men might see and understand that the life extended to us, the very air we breathe, and food we eat, yea, and every good and perfect gift cometh from the father of lights. Jas. 1:17. Yea, he made the worlds. He is the author of all nature's laws. He giveth the rain and maketh the sun to shine, and yet the multitudes of earth have rejected him. The masses have turned to other gods that are no gods. All these modern religious notions are subversive of this great truth. Others who have never bowed before an idol, worship the works of their own hands. Isa. 2:8-20. But *few* acknowledge his authority, and bow to his laws. No wonder he says, "I am a jealous God." No wonder the Lord said: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isa. 45:23.

When the righteous are honored with the gift of life everlasting, David says: "The wicked shall see it, and be grieved, he shall gnash with his teeth, and melt away."

THE SUPREME TEST.

Since we have acquainted ourselves with the supreme purpose of Satan, i. e., to exalt himself above God, and all that is worshiped and to sit in the temple of God showing himself that *he* is God, we can easily understand why the true God so earnestly desires us to know that HE is God. And this knowledge prepares our minds to see the tremendous importance of one of the most remarkable texts in all the Bible. It reads: "And hallow my sabbaths; and they shall be a sign between me and you, that he may know that I am the Lord thy God." Eze. 20:20. Here is the plain declaration that the Sabbath is a sign between God and his people that they may know that HE is God. O how the world has under-estimated the importance of the Sabbath. God himself in his word informs us that the devil is exalting himself as God, and then pleads with us that there is but one only God who is Jehovah the creator of all, and then tells us the Sabbath is the sign that we have chosen the true God. That is just what it means and nothing else can be made out of it.

But the query might be, wherein is the Sabbath a sign? What is there about it than can signify so much?

The answer is found in the *reason* for giving the Sabbath. In the first part of the fourth commandment of the law we are only commanded to keep it, and in the last part the *reason why* is given, and is as follows: "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day and hallowed it." Ex. 20:11. The question for every man to settle is: will he accept the truths set forth here in this Sabbath commandment. If so then he stands corrected just where the father of lies made a mistake. The man that believes the historical

statement upon which the Sabbath is based believes that the Lord is the author and creator of every creature that flies in the atmospherical heavens as well as the atmospherical heaven itself. He sees Him the creator of the earth and the sea and every thing that moves thereon and therein, and that He made it in six days. And as every man is one of the all things that is on the earth, then by the acceptance of the statement in this commandment he acknowledges that God is *his* creator and that he himself is nothing but a creature. This at once faces him about and he sees himself in just the opposite light from which Satan saw himself. He sees that he is in every sense dependent upon his creator and in no sense independent. In still other words he sees clearly his true relation to his creator which is that of a creature to the author of its being. The Sabbath then stands as the greatest teacher of the greatest truth of God. This is why Paul said: "They turned the truth of God into a lie and worshiped the creature more than the creator." Rom. 1:25.

Many people stumble at the supernatural of the Bible. They "can't believe" they say, "that fish story," etc., etc.

The trouble with such an one is that they have never gotten over the first chapter of Genesis. When we can believe the first chapter of Genesis the rest comes easy. The God that can speak all animal life into existence, can easily prepare a fish that can swallow a man. The God that can make a man from the dust of the ground can preserve the life of a man, though he be in the belly of a whale. The true believer in God accounts for the supernatural or miraculous, as a manifestation of the power of God only. There are many things we must accept as so, because they are so. I must grasp some of the mighty things of God by faith and faith only. Paul tells us that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. This text tells us that all the wisdom and efforts of all the scientists combined can not make a world, no not even the first grain of

sand. And more than that, outside of God's word they can not tell how it was made; they are absolutely at sea. Then we are left at last to faith in God, *only* as the creator of the world. But we cannot even tell how God did the work. All we have is just faith in his word about it. He says: "By the word of the Lord were the heavens made and all the hosts of them by the breath of his mouth . . . . for he spake and it was done; He commanded and it stood fast." Ps. 33: 6, 9. Gen. 1: tells the same story. God said let there be light "and it was so." Let the earth bring forth grass, and it was so, and so it was, all through the entire work of creation. And again the Sabbath commandment contains the same historical account of the creation as is found in Genesis chapter one. To accept the Sabbath is to accept Gen. 1. The Sabbath then is the very teacher that helps me to believe Gen. 1. The very fact that I believe in it and keep the seventh day is because I believe God *did* create the world and all in it in six days and rested himself from that very work of creation on the seventh day. The Sabbath becomes at once an index to my faith. It is the sign that I have by faith accepted God as the creator, even *my* creator. Look at it from any angle, and you can see the Sabbath is built on the facts of creation, as a memorial of creation, and of God the creator.

This is made doubly clear when we see that along with God's effort to make himself known to man as the true and only God, He always points to the facts of creation as evidence that he is God.

"Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God: which made the heaven and earth, the sea and all that in them is." Ps. 146: 5, 6. It will be noticed that the very words and works here used to designate the only God of help, are the very words and works upon which the Sabbath is based.

Paul declared to the heathen the true God whom they knew not—"the God that made the world and all things therein." See Acts 17: 23-28. In Isa. 45 where nine times the Lord declares that He alone is God, He just as often

refers to the fact of His creating all things to prove it. In Jer. 10: 10-12 the Lord claims to be the true God that created the earth and all things therein.

One of the grand features of the last gospel message symbolized by the angel that is seen flying through the midst of heaven is the proclamation to all to "worship him that made heaven, and earth and the sea and the fountains of waters. Rev. 14: 7. All this is why the seventh-day observers know that the truth of the Sabbath is contained in this last great and important message.

Since God always points to his creative power to designate between himself and all other gods, and the Sabbath is based on the facts of His creative power and works, therefore the Sabbath points out the true God and is therefore an appropriate sign—the most acceptable evidence, that its true observer has chosen the true God.

Four times in the Bible the Sabbath is declared to be a sign between God and his people. Twice it is declared to be a sign "that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. Eze. 20: 12.

When we turn to our Bibles and note that the work of sanctifying, regenerating, conversion, and redemption is a work of creation, then we must conclude the work can only be done by a creator. And as the Sabbath is a "Sign" of God the creator, it therefore signifies the God that is the sanctifier, and redeemer. (See II Cor. 5: 17. Eph. 2: 10. Gal. 6: 15. Ps. 51: 10.)

Since the world and all the people upon it are a work of creation, Gen. 1, Isa. 42: 5, and redemption is a work of creation, (note above texts) and our resurrection depends on the power of a creator to recreate us, Ps. 104: 30, Eze. 37: 1-14; and the new earth, the home of the redeemed, is a work of creation, Isa. 65: 17, we must conclude that the truth that God is the creator must be the most sublime truth of God, which truth and only truth the Sabbath is based on. Its acceptance is to acknowledge to true relation between the creature and the Creator so that we stand corrected just wherein Satan fell, hence all intelligent

Sabbath keepers naturally and easily divorce themselves from that prevailing heathen Babylonian doctrine that the soul of man is an immortal entity separate from the body and never dies, a doctrine that sees life inherent in man, not necessarily dependent on God, while the Bible teaches life only in God.

The Sabbath then is the "sign" that we know God, (Eze. 20:20) and this is life eternal that we know the only true God. Jno. 17:3. Its foundation is the truth of God.

David says: "A good understanding have all they that *do* his commandments." Ps. 111:10. But the one who substitutes Sunday, the venerable day of the sun in place of the seventh day of the commandment, does *not* do his commandments, therefore must be void of understanding of the most vital truth. This text goes well with I John 2:4, especially is it in keeping with the thought presented in this chapter. It reads: "He that saith I know him, and keepeth not his commandments, is a liar and the *truth* is not in him." (Mark the word "truth.") Jeremiah speaks to the same effect. After speaking of those in whose hearts He will write his law, he says: "And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: for they shall know me." Jer. 31:34.

The new earth will be full of the knowledge of the Lord. Isa. 11:9. Also the Sabbath will be kept there by all. Isa. 66:22, 23.

Remember and hallow my Sabbaths: and they shall be a SIGN btween me and you that ye may KNOW that I am the Lord your God, Saith the Lord.

THE TRUTH MADE MORE PLAIN.

God leaves no stone unturned to reveal to man his true nature. So we see him speaking in no uncertain terms that man might see his true nature and true relation to his maker.

In Isa. 2: God speaks of last day events and the terrible reward of the wicked and then says: "Cease ye from man, whose breath is in his nostrils: for wherein is he accounted of?" Isa. 2: 22.

Again: "Put them in fear, O Lord; that the nations may know themselves to be but men." Ps. 9: 20.

Solomon said: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and *that they might see* that they themselves are beasts." Eccl. 3: 18. Then he proceeds by saying:

"that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; yea they have one breath . . . . All go to one place; all are of the dust, and all return to dust again." Verse 19-20.

The earliest statement to man concerning his nature was: "For dust thou art, and unto dust shalt thou return." Gen. 3: 19.

That man might see his own helplessness, and dependence, and his relation to God, we hear it said:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea and all that therein is." Ps. 146: 3-6.

In the verse just preceding the ones quoted, David said: "I will sing praises unto my God while I have any being."

So in this text as in all the rest we learn that man is dust and will return to dust again, that he will cease to be, in him is no help, that at death his thoughts perish, that he is nothing but a man, a living breathing creature, and dies like, and returns to the dust just like the beast. His hope is not that he has a spark of something immortal and always lives, but it is in the God that made heaven, earth, the sea and all things, and brings him again from

the dead through the resurrection, and nearly all modern religious teaching seems bent on covering these most sublime truths.

The most sublime result of every great act of God, the climax of every deed, even to when the saints are raised out of their graves is that: "THEN YE SHALL KNOW THAT I AM GOD." (See Eze. 37:14. Ex. 6:7; 16:2. I Kings 20:28. Eze. 25:4.) Seventy-five times do we find this expression in the Bible.

No doubt the average professor in Christianity thinks he knows God, while in truth the average Christian professor knows so little about God and the nature of the religious conflict of earth, that they are just as likely to follow a heathen notion as any other. He has investigated the teachings of God's word so little that its teachings are as strange to him as though they were strange hearsay tales in which he cares but little any way.

THE MESSAGE OF ELIJAH.

"Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord." Mal. 4:5.

The disciples being familiar with this promise, said to Christ, "Why then say the scribes that Elias must first come?" Jesus answered, and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already." After further explanation, "Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:10-13.

While the promise of Elijah is to meet its fulfillment in a special sense before the great and terrible day of the Lord, yet it seems it had a partial, or rather typical fulfillment before the *first* manifestation of Christ on earth. Yet, on the strength of the prophecy we are bound to the conclusion that the fullness of the promise is to be met as a forerunner of Christ's second coming. And yet, as it was met in John the Baptist, just so, only on a grander scale may we look for it before the great and terrible day of the Lord.

How was it met in John's day?

The angel said to Zacharias concerning John that: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him (Christ) in the spirit and power of Elias . . . . to make ready a people prepared for the Lord." Luke 1: 16, 17.

It will be noticed that John was *not* Elijah, but went before Christ in the *spirit* and *power* of Elijah, and his work was to prepare a people to meet the Lord. Now this being but a type of the greater manifestation of Elijah, we would not expect a revelation of the *person* of Elijah but a message that is to go in the *spirit* and *power* of Elijah just as John went forth, and the work to be done will be to make ready a people prepared to meet the Lord in the great and terrible day of His final coming.

When John himself was interviewed as to whether he was the Christ or Elias, he confessed that he was neither, which was true. He was not the Christ, nor the *person* of Elijah. But he declared, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias," (Isaiah.) John's one sole mission was to make straight the way of the Lord, which would make ready a people for the Lord. And John said that he was carrying out the very message foretold by Isaiah. And Christ said that John was Elijah.

The only place such a message is found in all the prophecies of Isaiah is in the fortieth chapter of his prophecy. The gist of that prophecy is as follows: After the Lord gives the prophet words of comfort and hope for his people he says:

"The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry: And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of

the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it surely the people is grass." Isa. 40: 1-7.

It does not take a careful reader to see that this prophecy applies about the time the Lord is to be "revealed, and all flesh is to see it." It comprehends a message that makes ready a people. It heralds a message by which crooked things are to be made straight. John's comment on them is that they mean: "Make *straight* the way of the Lord." Now all *that* is what the angel Gabriel said John was to do. And it is what John said he was doing. John said, "I am that voice . . . . As saith the prophet Esaias." When we go back and note what Isaiah was to cry we will see that it declared the nature of man. *All flesh is grass.*

In these few words is couched a message that strikes a blow at, and gives the lie to, the world-wide and universal notion that man is something more than dust. It tears the very foundation from under the Christian Science, Spiritualistic, Pantheistic, Hindoo, Babylonian, Catholic, heathen, abominations built on Satan's first, and biggest lie, "Ye shall not surely die," and reiterates God's statement, "dust thou art." The message, "All flesh is grass," and "surely the people is grass" strikes at the crookedest thing in all the religious world. It is one of the predominating features of the system that originated in Babylon, and forms a basis for every heathen superstition.

It is seen that in some way, Elijah's message and that "voice" of Isaiah are vitally connected. John was to go forth in the "spirit and power of Elijah," and, he *was* "that voice" as spoken by Isaiah. Likewise when the greater manifestation of both the voice, and the spirit of Elijah, is seen before the great and terrible day of the Lord, and before the "glory of the Lord shall be revealed and all flesh shall see it" we would expect to hear proclaimed the message "All flesh is grass," and see a message that resembles the message Elijah proclaimed, being a message that strikes at the religious errors that prevail.

When we study Elijah and his work we see that he was called to bear a message to Israel, when she was in her deepest apostacy and religious corruption, when sun worship was at its height in Israel. Ahab the king went off into the most pronounced idolatry. The worship of the sun was so universal that Elijah thought he alone was free from the guilt of it. (See I Kings 19: 10.) Ahab's heathen wife Jezebel had brought with her four hundred and fifty prophets of Baal, and four hundred prophets of the groves. In all eight hundred and fifty. Jezebel and her idolatrous priests seemed determined to swamp Israel with sun worship. Ahab was declared to be the wickedest king Israel ever had, until he was held up as a veritable paragon of evil. I Kings 16: 30. In I Kings, chapter 18-21 is revealed the most wicked deeds recorded in the Bible when their true significance is understood. Such was Israel when Elijah went to them filled with the spirit of God.

God purposed to punish Israel by withholding rain, one of the greatest temporal blessings to man, until they would see and acknowledge that they were dependent on him for sustainance.

Elijah was looked upon as responsible for the disaster, and had to flee as king Ahab offered a ransom for his arrest no matter where found. At the end of the three and one-half year's drought, Elijah reappears from his seclusion and meets Ahab. At once Ahab says to Elijah, "Art thou he that troubleth Israel." Elijah promptly informs him that the wickedness of the people and Ahab himself was responsible for all the trouble. He said: "I have not troubled Israel; but thou and thy father's house in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." I Kings 18: 17-18.

Then Elijah and Ahab arranged that all the prophets of Baal and the people of Isreal be gathered at Mount Carmel. After they had assembled, "Elijah came unto all the people and said, How long halt ye between two opinions? if the Lord be God follow him: but if Baal, then follow him."

In these two verses is the very substance of all Elijah ever said in the way of a message. "Ye have forsaken the commandments of the Lord and followed Baal," and, "How long halt ye between *two* opinions, if the Lord be God follow Him, and if Baal (the sun) be god then follow him."

In the whole experience of Elijah, and the religious status of the world in his time, the nature of his message, the nature of the voice crying in the wilderness, and John the Baptist's work has a close, if not an exact parallel, in the message proclaimed at the present time by the Adventist people.

The world has wandered so far into human philosophy and departed so far from the commandments of God, that our time exactly parallels that of Elijah. The people that really care for what God has commanded is a curiosity.

In the 1916 annual convention of the Lord's day alliance of America, the chairman laid all the failure to secure Sunday legislation to the efforts of Seventh-day Adventists, and then recommended more drastic fines and penalties to "bring them to time." They are reckoned the troublers of Israel, and before the decree goes forth they will be considered the ones responsible for the divine judgments that are to be poured out: i. e., the plagues of Rev. 16, while in reality the trouble will be because they, the people of the world, will have "Transgressed the laws, changed the ordinances, broken the everlasting covenant, therefore hath the curse devoured the earth . . . . . the people desolate and the inhabitants burned." Isa. 24:5. (Compare closely with Elijah's statement I Kings 18: 18.)

The advent message is certainly exalting the commandments of the Lord as did Elijah and denouncing Sun (Baal) worship also. They are presenting the situation clearly and forcibly that there are only the two systems to choose between. And that one is the worship of Jehovah, and the other the old Babylon sun worship. It is the exact parallel to the proclamation of Elijah, *if the Lord be God, serve him, but if Baal be God then serve him.* We make it clear that Sunday sacredness has its foundation

in the Babylonian Pagan system of Sun worship, and there only, and that in order to adopt it, one must turn completely from the commandments of the Lord. We aim to make the whole matter so clear that it becomes a question of definite and decided choice, either for God and his commandments, or Satan and his mandate. The choice is to be definite, as it was when Elijah proclaimed, If the Lord be God, serve him, but if the sun be God serve him.

No message could possibly more perfectly meet the characteristics of what Isaiah was commissioned to "cry" than does the advent message. "Surely" they are preaching "the people is grass." They are fulfilling this "voice" in just the way John did, they are rebuking the religious errors, (crooked places) of the time, and thereby making straight the way of the Lord. As John went before the Lord to "make ready a people prepared for the Lord," he had to preach the message of the soon appearance of the Messiah.

Just so the Adventists are proclaiming the second coming of Christ and thereby making ready a people prepared for that coming. (See I Jno. 3: 3.)

In it all, they are doing the work of the remnant. Rev. 12: 17. Joel 2: 1, 32.

In making straight the way of the Lord they must necessarily "build the old waste places," "repair the breach," and "restore paths to dwell in." Isa. 58: 12.

As Elijah bore a message against ancient opostate Israel, so the remnant bears a message against the modern apostate house of Israel and house of Jacob. Isa. 58: 1.

As Sunday observance is purely a relic of the old Pagan sun worship, the truth of the Sabbath strikes it a fatal blow, and is ransoming many from the thralldom of Satan's own system of religion which he originated in Babylon.

The truth concerning the nature of man as taught by the Adventist exposes the falsehood with which man was deceived, i. e., "Ye shall not surely die," truly they are making straight the crooked places and doing God's work of calling the honest out of Babylon.

CHAPTER XXXVI.

THE GREAT DRAMA ENDING.

Beyond a doubt we are living in the time of the finishing of this most wonderful drama. The Bible speaks often and says much about the "last days." We also learn that in the latter times that there will be an uncovering of Satan, and his devices; while at the same time there will be a yielding to his influence by many, and by the religious element of the world especially. This is all apparent by a careful study of the following texts: II Thess. 2:3, 9-12; I Tim. 4:1; II Tim. 4:3-4; II Cor. 11:13-15; Isa. 2:1-6.

We will show in this connection that true to the prophecies we are beholding the reviving of many of the notions and ceremonies which had their origin in ancient Babylon. Not only is this the case but we are living in a time when everything is taking place that the Lord said by the mouth of his prophets would take place.

As a basis for this study we shall take Isa. 2: The first announcement is "It shall come to pass in the last days." In verses 3-5 we are told what the "people" are going to say. Here is a prophecy of the effort of the religious world to establish church and state, when they will say the church is fully established with the "mountain" (nation.) (See Jer. 51:25; Dan. 2:35, where mountain is used to symbolize a nation.) They are teaching *"Peace and safety"* by declaring that "nation shall not lift up sword against nation neither shall they learn war any more." By a comparison of this text with Joel 3:9-14; Eze. 13:1-10; I Thess. 5:3, it will be clearly seen that what the "people go and say" is just the opposite to what the Lord says. Accordingly we see the Lord expressing his dis-

pleasure in the same connection because of their false teaching. In Isa. 2:2-5 the Lord informs us what the people say, and then says: "Therefore thou hast forsaken thy people the house of Jacob because they be replenished from the East and are soothsayers like the Philistines and they please themselves in the children of strangers." The question now arises: where will we apply this text just quoted? And does it apply in any way to the religious happenings of the world in these "last days?" Remember we are dealing with a last days' prophecy.

The protestant denominations as we have already seen *were* his people, the house of Jacob. But when the Third Angel's Message came and God raised up a people to do the work that he was all the time desirous that the earlier protestants would prepare themselves to do, and by that people exposed the nature of the Babylonian system, and demonstrated clearly that they were still clinging to rites that did not originate with God, but in Babylon, then the so-called protestants stood guilty before God because they identified themselves with Babylon, and became a part of Babylon, and therefore God could do nothing but "forsake them."

But how are they "replenished from the east." Verse 6. The Oriental countries are known as the east. And Babylon was the center of the religious east. Jer. 51:7. Now if the protestant churches are the ones who are being replenished from the east we would expect to see them forsaking more and more the plain teaching of God's word, and imbibing (being replenished, refilled) more and more the religion of Babylon. In other words we would expect to see rife in the world today many things that savor of the old religion of Babylon. In the study of the religion of Babylon in the preceding pages of this book, the reader is prepared to discern a Babylonian characteristic. Note for instance the immortality doctrine, Christmas, Easter, and the intensified determination to create a union of church and state. The fight for Sunday legislation is growing more and more intense. Thus they are deter-

mined to make this nation speak as a Dragon. Rev. 13:11.

Never was there a time when Easter Sunday has been so much magnified as now. Can anything be found between the lids of the Bible for Easter sacredness? No, go rather to pagan mythology for its origin.

While prosecuting the study of the modern developments of Babylonian mysteries, the 1903 Holiday number of the *Classmate,* a religious paper published in the interest of the Sunday School attracted our attention. The frontispiece was a large picture illustrating the origin of the Christmas tree. A man was represented as cutting down a large tree and an evergreen taking its place. On the same page was a poem by Mary A. P. Stansbury which brings out all the superstition contained in the Babylonian idea connected with the reincarnation of the Sun God. All this seems to confirm our position taken that the modern religious trend is a fulfillment of Isa. 2:6 which says: "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east and are soothsayers." All this shows the need of being established in the truth of God's word that we may not be deceived by any of these lies. (See II Thess. 2: 8-10. Surely this is a grand and awful time in which we are living. Surely Satan is working with all deceivableness of unrighteousness. Surely we are in the last days.

It is now that we need to heed the injunction of Paul in his letter to the Ephesians 6: 11-12, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

One example will be given of how the minds of men are running today, which will show how Satan will use any mind that will yield itself to him; the greater the mind the better it will serve his purpose. I was engaged for a short time at the close of a school year at the Walla Walla College, and while there I noticed a student of about middle age, and rather striking appearance. After forming his acquaintance I asked him if he was a brother Ad-

ventist. His answer was, "No, but I have been." Feeling anxious to know why he had departed from the faith, I invited him to my room. He soon in a masterly way took the lead in the conversation, endeavoring to show me his reasons for discontinuing his faith.

Soon I saw however that he never had been converted, and the views of the Adventists had *never* been compatible with the evolvings of his imaginative mind. He was then preparing to write a book. The title of the work he had in mind was *The Burning Fire.* He said that he had a small work then almost ready for the press, the title of which would be *The Science of Life.* I listened for two hours in perfect wonderment at the new and strange theories he advanced.

It did not take me long to make up my mind that he was a suitable instrument in the hands of Satan to deceive and captivate some who loved to go off into wild speculation and vain theories. I saw in his teaching every doctrine that Satan had ever propagated. I saw in it the exaltation of the sun as creator, and the immortality of the soul. I jotted down according to his own dictation, the substance of his theories, which are as follows:

"The sun is the positive power of all laws, the father of all living. The earth is the mother of all things that have life. *These two are perpetual and are the power of creation.* Every seven thousand years the sun and earth give birth to an offspring which we call a planet, and which is a celestial world. The new planet Ariel is near its maturity. This planet is to be the kingdom of Christ so much spoken of. Every seven thousand years a planet is developed and made ready for a set of perfected beings called men; these perfected beings are the production of the sun and earth during the time the planet is being developed.

"The sun is the father of man. Reproduction is as follows: A globule of light from the sun enters the nostril of man and is then transmitted to the sexual organs where the germ develops into human life, ready for transmission to the opposite sex where the process of development is completed. This race of human beings which the sun and earth perfect each seven thousand years is made perfect by trial and tribulation until they come to a more perfect knowledge when they are then ready for translation to the new planet."

I told him that he talked like one that might be a student of the old Platonic school, that I would not be astonished at such ideas, were I living in the days of the heathen philosophers. He said that he knew nothing of the heathen philosophers, but that he took reason and such of the Bible as was truth for his guide.

In his two hours' conversation I saw a teaching of the speedy consummation of all things in this age, and an application of the scripture to some of his ideas. For instance: He said that the phenomenal increase in knowledge, Dan. 12: 4, was the final preparation of the present succession of beings for their eternal abode; that the falling of the stars in 1833, Luke 21: 25, was the spirits, that had supposedly died on earth, coming back to it to help in the final work of perfecting this race. He said further that the assembling of the dry bones, spoken of in Ezekiel 37, meant the reviving of all the good thought and doctrine that had ever been in the earth. I suggested that the old doctrines of Plato and other heathen philosophers would be revived, seeing that their spirits fell to earth in 1833 with others. The answer was: "Certainly."

It is not hard to see in this man's ideas, which may possibly reach the world in the printed page, (they are now printed) all the notions that had their origin in Babylon. Here was the exaltation of the sun as creator with his female counterpart. Here was spiritualism, or the doctrine of the immortality of the soul pure and simple. In his teaching was the doctrine of the soon coming of Christ as we might expect it to be counterfeited in these last days by an emissary of Satan. He spoke not according to the Word of God, so I was sure there was no light in him. (Isa. 8:20.)

While my mind was particularly engaged in the study of the history of Satan and the great spiritual conflict of earth, I was deeply impressed with the way in which this man's doctrine harmonized with the principal creeds which Satan has established in earth, and how they were endeavoring to crop out in their original form, and yet deceive many.

Indeed it is a recognized fact that religious notions from the Orient are gaining ground in the western world today. In an article on theosophy, appearing in the January *East and West*, a literary and scientific review published in Bombay, an Indian writer says of the trend of thought in the west, "We now have the spectacle of a general intellectual movement in directions strangely parallel with Oriental philosophy."

A Buddhist observer says of the eastern doctrine: "Its thoughts are stealing unseen through the whole West." Still another writer says:

"If we investigate early Paganism by the light of recent discoveries, we soon perceive that its chief strength lay in its intellectual attractions, and that many of its priests and initiates were distinguished as philosophers and men of science. But, still more strange! if after our investigation, we glance at the world today, we see the men of this nineteenth century returning to the wisdom of long past ages, and modern thought sustaining its flight upon the wings of ancient lore. *Nay, almost every characteristic of antiquity seems to be reappearing.*" (Italics ours.)

These quotations from the *East and West* are from the pens of men who are acquainted with the Oriental philosophy, and are capable of discerning its character in the so-called higher criticism—New Thought, Theosophy, Spiritism, All-Nature God, God everywhere and nowhere in particular, everybody a part of God, Mesmerism, Hypnotism, Christian Science, faith doctors, clairvoyants, inherent immortality, etc., etc.

Mrs. Eddy in endeavoring to harmonize her views with scripture mixes up the scripture language with her own and develops the following thought:

Sinners flourish "like a green bay-tree," but looking farther the Psalmist could see their end, namely *the destruction of sin through suffering. Science and Health*, M. B. G. Eddy, p. 5, b. 17-19. (Italics ours.)

Compare this teaching with the chapter in this work on *Righteousness by Works* and it will be seen at once that is merely a revival of the old Babylonian idea of bodily suffering as a means of purifying the soul.

Surely the spiritual condition of the world today shows that Elijah's message is due. Many of the honest hearted in the popular denominations are noticing a decided change coming over their people. How often do we hear the remark that such or such a church is not what it used to be.

The prevailing new thought idea and higher criticism tend solely toward the repudiation of the supernatural or the miracle of the Bible and seek to account for all things even life itself on philosophical grounds.

While the evil one is plying his delusions as never before, God is at the same time uncovering his devices and revealing them to the world, and making up the remnant of his people who he also calls his servants and gives them his seal. Rev. 7: 1-3.

Should we ask what all this religious declension means, the only answer that could be given is from the divinely inspired book, which, in speaking of the "last days" enumerates eighteen different sins that will characterize those who "having a form of Godliness but deny the power thereof." II Tim. 3: 1-5. Of the same class Paul says: "For the time will come when they will not endure sound doctrine . . . . and they shall turn away their ears from the truth, and shall be turned unto fables." II Tim. 4: 3-4. Remember the God of Heaven has forewarned us that just what we see in the religious world should come to pass in the last days. And He speaks of them as "perilous times."

CAPITAL AND LABOR.

Should we be asked what means this fearful intensity ever verging onto open conflict between the Capital and Labor interests of the world, this ever-increasing wealth and power in the hands of the few, and the increasing dissatisfaction on the part of the toilers, these upheavals as we see them in the labor strikes which seem to imperil life and threaten the very foundation of governments?

We again could only point to the book that never errs, for the answer. The Lord sends a warning not only to rich and poor but especially to his people in the following words:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, (performed your labor) which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Jas. 5: 1-5.

Then the Lord says to the brethren: "Be patient therefore brethren . . . . stablish your hearts for the coming of the Lord draweth nigh." Ibid. verses 7-8.

Mark it well: that hoarded wealth, that heaped up treasure, that living in pleasure, that wantonness, that labor hire that is kept back, those cries of the laborer, are to be in the *"last days"* when the "coming of the Lord draweth nigh."

The prophet Habakuk over 2500 years ago saw in a vision the very *"strife and contention"* between the rich and the poor that we find described in the columns of our papers, or see with our eyes today. Hab. 1: 1-3. He was told to write his vision and make it plain for it is yet for an appointed time, "but at the end it shall speak" and not lie. Then the prophet is told how his vision would meet its fulfillment. He was told of the lofty pride of the rich, how he lives wantonly, how his greedy desire is enlarged as "hell" and how in his operations he knows no national bounds but has all nations under his control, and all people. Then, he is told what the *people* will be saying and doing. God's exact words as to what the people will say are as follows:

"Shall not all these (the people) take up a parable against him, and a taunting proverb against him, and say Woe to him that increaseth that which is not his . . . . and to him that ladeth

himself with thick clay! (the words thick clay should be rendered 'much pledges' which doubtless refers to notes, stocks, bonds, mortgages, etc.) Shall they (the people) not rise up suddenly that shall bite thee and awake that shall vex thee and thou shall be for booties unto them." (See Hab. 2: 2-7.)

It would be hard to imagine how conditions that now prevail in the world of capital and labor could be more graphically described than it is by the prophets James and Habakuk. James says to the rich "ye have heaped together riches for the last days." He declares that the rust of their excessive gold will witness against them, and that the hire of the laborers that did their work—performed their labor, is kept back by fraud. (See verse 4.) In an editorial of a western daily paper we find an article that not only testifies to the fulfillment of this prophecy, but it serves as a good example of the way that prominent men use almost the very words of the prophets in describing conditions that are now prevailing in the world. The editor wrote at length about what was thought to be in the days of the Civil war the prodigious daily expense of carrying on the war, and how men doubted the nation's ability to stand the strain of an expenditure of $1,000,000. a day. "Today," continued the editor,

"a single corporation—the United States Steel—is reporting net earnings of a million dollars a day. The Steel trust in short, is now making as much money every day as the federal government spent to meet the daily cost of the civil war. *The Steel corporation is only one of the great monopolies that are heaping up billions in profits from the unpaid labor of the American workingmen.*" (Italics ours.) *Idaho Statesman,* Jan. 1917. Boise, Idaho.

It will be noticed that the editor here speaks of the great corporations "heaping up billions," and, in profits from unpaid labor. This one corporation of which the editor speaks employs over 2500 men, and after figuring out all expense which generally includes depreciation of property, and interest on investment, they made in clear profits nearly four dollars every day from the labor of each man employed. And this is only one of the numerous ex-

amples of vast fortunes that have been accumulated in modern business from exhorbitant profits; and which stands out as a vivid example of the literal fulfillment of the words of the prophet: behold the hire of the laborer that is by you kept back by fraud.

In July 1911, there was held an international steel conference in Brussels. The New York *World* published the statement of a delegate in attendance as follows:

"We are masters of the world now, henceforth governments must take a back seat. They can neither make war nor peace as long as we are united, and control iron and steel, and in dealing with the association they can only buy at one price."

An American delegate is reported to have added:

"Every day improves our position. We rule everything. If I owned mines of ore I would seal them up for many years certain that they would be worth billions in a few years if our association stands."

We cite the last quotation to show that the trusts are world wide in their operations, and have the nations completely at their mercy thus fulfilling the words of Habakkuk the prophet when he spake of the rich "who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2: 5.

The last word in verse 5, "people," introduces the dissatisfied, oppressed, and aroused masses, that are more fully brought to view in verse 6:

"Shall not all these (the people) take up a parable against him, and a taunting proverb against him and say: woe to him that increaseth that which is not his! how long? and (woe) to him that ladeth himself with thick clay! (much pledges)"

Here the prophet uses the very words of the thinking, laboring masses, as they breathe out their threats against the rich. "Woe to him that increaseth that which is not his," is the very feeling that is deep down in the heart of

those who hope for a political upheaval, and some social reform.

We would invite the reader to study in this connection Isa. 2:7; Amos 8:4-6. As to the outcome of the conflict we refer the reader to Hab. 2:7-8. And as to whether it will avail anything toward correcting the evils of this time to organize against the powers of Capital, we refer the reader to Isa. 8:9-13. James points out the only safe thing to do, and the meaning of it all, which is to establish our hearts for, "the coming of the Lord draweth nigh."

THE PREPARATION FOR WAR AND ITS MEANING.

The war spirit is most ominous. It is declared by the God of heaven as a sign of the end; and if space would permit we would like to speak fully of the navies of the air, the diabolical submarine forces, the great battleships, the wonderful and rapid development of engines of destruction, until one stands amazed and wonders, what next? We see at this writing a conflagration in Europe that dazes the imagination, and would seem (if there could be such) to appall the gods of war. But the worst is not yet. Armageddon is yet in store for the nations. What can it all mean? God knows, and we can know. God saw our time and told us of it. The seer of Patmos is brought down in vision to the time when: "the nations were angry and thy wrath is come, and the time of the dead that they should be judged." Rev. 11:18. Jeremiah, that grand old servant of God, was shown things that were to be, just before the earth is desolated, that stirs his very soul with the most intense emotion. As he saw, in vision, he exclaims:

> "I am pained at my very heart; my heart maketh a noise in me; I can not hold my peace, because thou hast heard O my soul, the sound of the trumpet the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled . . . . How long shall I see the standard, and hear the sound of the trumpet." Jer. 4:19-21.

The prophet Joel also sees our time and writes of it as follows:

"Proclaim ye this among the Gentiles; (nations) prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak (weak nation) say, I am strong . . . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe . . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3. 9-14.

Christ says: "there shall be upon the earth distress of nations with perplexity." Luke 21: 25. Surely the nations are "perplexed," and "angry." Surely they are beating their plowshares into swords and preparing for war. The weak nations are saying that they are strong and the heathen nations are awakening. Our hearts are to be stirred as was Jeremiah's when the time of trouble such as there never was since there was a nation,—when the final conflagration shall break; the only thing we can say is that *the day of the Lord is near in the valley of decision.*

CRIME.

In spite of the fact that the religious teachers are telling us that the world is getting better, it is true nevertheless that crime affords subject matter for our daily news as never before. Our penitentiaries are crowded to their utmost capacity. Wholesale fraud and graft are the topic of the day. Corruption in high places is rampant. When we elect a man a servant of the state or municipality we hardly expect him to be honest. It seems only the simple and credulous have confidence in anybody else. Again the Lord saw it and said of the "last days," "Evil men and seducers shall wax worse and worse deceiving and being deceived." (See II Tim. 3: 1-13.)

"The good man is perished out of the earth; and there is none upright among men; they all lie in wait for blood; they hunt every

man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchman and thy visitation cometh; now shall be their perplexity." Micah 7: 2-4.

INCREASE OF KNOWLEDGE.

Wonderful is our time in the way of increase of knowledge. And why not? For God has said that in "the time of the end: Many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

When we contemplate the marvels of air navigation, wireless telegraphy, wireless telephone, the linotype, steam turbine, automobile, electric furnace, the cyanide process, the induction motor, electric welding, the phonograph, X-Ray, the modern printing press, the many applications of electricity, and the hundreds of inventions and discoveries that have literally jerked the old world forward by leaps and bounds, we can only say it must be the "time of the end."

THE INCREASE OF GOLD AND SILVER.

Speaking of the "last days" God has declared their land is also full of silver and gold, neither is there any end to their treasure . . . . Isa. 2: 7.

In an article by Byron W. Holt in *Everybodys Magazine,* entitled, *Too Much Gold,* he gave statistics of the world's visible supply of gold from 1850 to 1909 as follows:

In 1850, $1,606,400,000; in 1909, $7,650,000,000. In other words the world was until 1850 A. D. in producing $1,606,400,000 while in the single generation following, it increased that amount nearly five fold.

The annual output in 1850 was $44,000,000 while in 1909 it was $457,567,280. Mr. Holt says the increased output was entirely due to modern invention. So the in-

crease of gold came as the result of the increase of knowledge. It is a sign of the end.

PEACE AND SAFETY.

Paul gives utterance to a most astounding prophecy as follows: "When they shall say peace and safety then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." I Thess. 5:3. Might it not be that this travail and anguish that shall come upon those who say peace and safety is not the same bitter anguish of which Isaiah speaks when he says: "the ambassadors of peace shall weep bitterly." Isa. 33:7. And is it not clear that these same ambassadors of peace are the same false prophets of which Ezekiel speaks, that divine lies and say the Lord saith, albeit I have not sent them, and of whom God says they have deceived my people by saying "peace when there was no peace." (See Eze. 13:4-16.)

This must be the same "people" that are saying, "they shall beat their swords into plowshares and their spears into pruning hooks," while at the same time God says of the nations that they shall "Prepare war . . . . . Beat your plowshares into swords and your pruning hooks into spears," etc. (See Isa. 2:2-4; Joel 3:9-14.)

Is this not all fulfilled in our Peace palace, Hague congress, Peace funds, Peace committees, Peace pacts, Peace ships, Peace programmes of various mould by philanthropists? National peace prayers, Peace sermons, etc., etc. God has told us that while the religious leaders are preaching peace, the nations will be preparing for war, even this very paradox we see today. Surely the final sudden destruction must be near.

JUSTICE STANDETH AFAR OFF.

We would call attention to the many writers in our popular magazine and newspapers laying bare the corruptions of our courts and the utter inability of the poor or

well-to-do to obtain justice against the corporation or those of wealth. They declare our courts a farce and our judicial system rotten. Theodore Roosevelt had much to say in the "Progressive campaign" on the corruption and needed reform of our judiciary. Ex-President Taft declared our criminal courts a disgrace to civilization.

The facts are foretold in the following prophecies: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter."

Then the Lord declares that He will put on the garments of vengance and come with recompense. (See Isa. 59: 14-20.)

Habakuk sees in connection with, and as a result of the strife and contention of the last days that, "Therefore the law is slack, and judgment doth never go forth for the wicked compass the righteous; therefore wrong judgment proceedeth." Hab. 1: 4. The inability to obtain justice then is another sign the end is near as is clearly foretold in God's word.

All these things, and many more, such as the frequency of terrible earthquakes, awful floods, numerous disasters at sea, tidal waves, pests of numerous kinds that affect crops, moral decay of society, etc., etc., are all spoken of more or less directly as conditions that shall prevail in the last days just before the end.

STILL MORE.

We have examined a number of the many great lines of prophecy God has given and find we are living down past the time to which they apply, except the final climax of every one of them and that is the breaking up of the old world and setting up the everlasting kingdom of God. Every great line of prophecy terminates with that event as its finale, and as far as these great lines are concerned, we are waiting for this final act to take place.

The prophecies foretell the making of the Sunday law, enforcing the "mark of the beast" and we see all things ready for it. The message of Elijah the prophet is being proclaimed. That "remnant" that should blow the trumpet announcing the coming of Christ is heard. That remnant that should exalt the commandments of God is at work. The warning against receiving the "mark of the beast" is being given. The announcement Babylon is fallen is being made. Yet in the face of all this we have the

SCOFFERS.

Even every one that scoffs in the light of all the facts concerning fulfilled prophecy stands as a witness to the truth of God's word and that the end is near, for Peter says:

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." II Pet. 3: 3-4.

All things are conspiring to carry out God's programme. All things point to the star of first magnitude, the coming of Christ. Soon the curtain will drop and the word FINISHED will appear. God's eternal purpose which he purposed in Christ Jesus will have been consummated. The dispensation of the fulness of time will have been reached when all things, whether in heaven or in earth will be gathered together in one, even in Christ Jesus.

"And every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all things that are in them heard I saying, Blessing, and honour, and glory, and power; be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5: 13.

CHAPTER XXXVII.

THE EASTERN QUESTION, OR THE RELATION OF TURKEY TO THE WORLD'S WAR SITUATION, AND THE END OF THE WORLD.

To the student of prophecy the Turkish empire is an object of the most intense interest. He sees in Turkey a sign by which he can measure all other signs. A kind of sign of signs as it were. There is a definiteness about Turkey and her relation to the end of earth's history that is found in no other sign of the end.

In order to locate her place in prophecy it will be necessary to take a brief survey of the first nine chapters of the book of Revelation.

The book starts out by announcing its mission as a revelation of Jesus Christ to his servants. Then it pronounces a blessing on all who read, hear, and keep those things which are written therein. Attention is then called to the great fact of his resurrection, and that he is king of kings, and through his blood we are washed, and exalted, and that He will come again. His eternal nature and power are again announced just before John begins to relate his vision, the first installment of which is a message to the "seven churches."

The seven churches can not mean the seven literal churches named, but rather seven successive periods of the church from the time of the crucifixion to the end. The names of the seven churches chosen, have a significance admirably adapted to describe the spiritual condition of the church during seven logical divisions of its history. The first period is designated by the name "Ephesus" which means *desirable,* which doubtless could apply to the first phase of the church as it came from the hand of the

apostles. So on down through the seven periods, each period being designated by a name that "in a word" would describe it.

Following the "seven churches" John is again shown the history of the church under the symbol of "Seven Seals." Under the seven churches is shown Christ's abiding presence with his faithful believers, his tender care, faithful admonitions, and warnings. Under the seven seals is made more pronounced the rapid digressions, and black apostacies that crept in, and the persecution and death that followed. The seals introduce more particularly the spiritual condition of the world rather than Christ's recognized church. The "seals" end with verse one in chapter eight. "And when he had opened the seventh seal there was silence in heaven about the space of half an hour." This language undoubtedly refers to the time when Christ shall take his departure from heaven in company with *all* the holy angels (Matt. 25: 31) and come to earth to gather together his elect. (Matt. 24: 31.) At that time there will be silence in heaven; not only because every mouth will be hushed in breathless expectancy, but because heaven will be all but depopulated for a space of time. (Presumably seven days, as a half hour of prophetic time would amount to just seven and one half days.)

The seventh seal spans the thousand years that the faithful reign with Christ in the heavenly city, while the wicked lie in their graves to be raised to pay the penalty for their transgressions at the end of that time. Thus the seven seals cover the entire human history from the cross to the "full end."

THE SEVEN TRUMPETS.

John is now shown another vision bringing out still other important events of human history. In verse 2 of chapter 8, he saw seven angels stand before God and to them were given seven trumpets, and they "prepared themselves to sound."

A trumpet in prophecy is a symbol of war. (See Jer. 4: 19-21.) The seven trumpets then must bring to view great wars that are to transpire in the Christian era.

After the seven angels are introduced, John is given a vision of the service in the sanctuary in heaven. Doubtless this is thrown in as a comfort to the faithful. Terrible events were to transpire under the sounding of the seven trumpets. Great tribulation would often be experienced. But the faithful were ever to remember that their great high priest still ministered for them in the sanctuary in heaven where they could direct their prayers, and have them offered with insence to their Father in heaven.

In chapter 8 we have the sounding of the first four of the trumpets, which we will not take the space to fully describe here, as our object in these few remarks is only to get our bearings in order to locate the Turkish empire as it is revealed in the prophecy.

The first four angels are a prophetic picture of the four great war campaigns that were instrumental in dividing Rome into ten kingdoms which was accomplished between the years 356 and 476 A. D.

The first trumpet was fulfilled by Alaric, leader of the Gothic host that poured down from the north region of the Baltic. The terrible effects of his invasion are represented by "hail" from the fact of the northern origin of the invaders; "fire" and "blood" picture the terrible destruction by fire, and the merciless slaughter of the citizens of the empire. (See Rev. 8: 7.)

The second trumpet represents the terrible Genseric —the pirate of the sea. From the symbolism used (see verses 8-9) many commentators teach that it represents a warfare against the commerce of the sea, and such a warfare did Genseric wage. Rome seemed to be helpless before him. He destroyed fleet after fleet of the Roman's and continually harassed their sea coast towns.

Gibbon says: "Genseric, a name which in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila."

The third trumpet as pictured in verses 10, 11, symbolizes the last named barbarian warrior, Attila, who boasted that the grass never grew on the spot where his horse trod. He regarded himself as devoted to Mars, the god of war. Brilliantly arrayed, his manner was exceedingly dashing and brilliant, and his warfare was conducted in the region of the Alps, the source of rivers; and the effect of his campaigns were as prophetically described as "bitter" as "wormwood."

"Total extirpation and erasure," are terms which best denote the calamities he inflicted." He styled himself the "Scourge of God."—*Keith.* His campaign fully meets the prophetic mould.

The fourth trumpet signifies the last great war campaign against Rome by Odoacer, the barbarian monarch who was so intimately connected with the downfall of western Rome. The sun, moon, and stars that were darkened under the fourth trumpet evidently symbolize the political luminaries of the Roman government.

For a complete exposition of the seven trumpets we would refer the reader to a work entitled, *An Exposition of the Seven Trumpets of Revelation 8 and 9,* published at the *Review and Herald* office, Takoma Park Sta., Washington, D. C.

After John describes the work of the first four trumpets, he says:

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8: 13.

This seems to be thrown in as an announcement of the unusual nature of the events to take place under the sounding of the last three of the seven trumpets.

With chapter 9 begins an account of the sounding of the fifth angel which is the first woe. It is described as follows:

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6. And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8. And they had hair as the hair of women, and their teeth were as the teeth of lions. 9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. 12. One woe is past: and, behold, there come two woes more hereafter."

When we say that this is a prophecy of the rise and development of the Mohammedan religion with its political power, we agree with nearly all exponents of the text.

A "star" is seen in possession of a key with which the "bottomless pit" is opened. A star or angel in symbolic prophecy usually represents a messenger or chief actor in some important movement. The expression "bottomless pit" as we have already seen defines some place undesirable as a place of habitation, or a waste place. If this prophecy applies to the rise of Mohammedanism, it must represent Mohammed as messenger of that false and darkening religion which he let loose as a scourge upon Europe by means of the hordes of Saracens from the vast burning plains of Arabia. The "locusts" which issue from the pit are declared in the same prophecy to be like "horses."

It will be well to note that the horse is an indispensible adjunct in Arabian warfare. Their armies were nearly always entirely cavalry. In horsemanship the Arabians were past masters.

Mohammed's triumph was remarkably brilliant and rapid. In the brief space of ten years from the Hegira, 622 A. D., (the Hegira is his flight from Mecca to Medina) he won Arabia to his religion and she stood ready to march as a conquering host against the Christian world.

The prophecy points out many features that characterized those early Mohammedian armies, and their conquests.

The "smoke" symbolizes the baneful effects of this religion that well-nigh succeeded in darkening the whole world. The "locusts" represent the armies on horseback as they issued forth to conquer. The yellow turbans of the Mohammedans appeared to the prophet "as it were crowns like gold."

John described the sternness of those Arab warriors who seldom smiled when he said: "and their faces were as the faces of men." "Their custom of wearing their hair uncut is described by the prophet in verse 8. Their love of war and the fact they seldom lost in battle may be described by the statement, "and their teeth were as the teeth of lions."

History tells us, as does the prophecy that "they had breastplate" of iron. Verse 9 accurately describes the thrilling cavalry charges against the Saracens. By a mere touch of the hand or a pressure of the knee their horses would spring into action, charging like the wind, and with the noise of distant thunder they would charge the enemy, who were usually dismayed at the new and dashing methods of warfare.

In ten years from the beginning of Mohammedanism, its founder, Mohammed, died, and Abubekr took his place. As soon as he had fully established his authority he dispatched a circular letter to the Arabian tribes calling them to marshall their forces on the plains near Medina. The summons met a hearty response by that warlike peo-

ple, and soon there was a large camp of restless warriors thirsting for action. "I intend," said Abubekr,

"to send the true believers into Syria to take it out of the hands of the infidels . . . . . When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it and be as good as your word. And as you go, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute." *Decline and Fall.* Vol. 4, ch. 11, par. 10.

If the reader will compare this command of Abubekr with verse 4 of the prophecy, the striking similarity will be apparent. In this verse a "command" is described that has the very essentials of the command of Abubekr. Those that have "shaven crowns" spoken of by the Saracen commander most likely allude to the Catholics, especially the priesthood, who have "not the seal of God" being in a special sense responsible for the introduction of Sunday as a sacred day into the Christian churches. Thus being in a special sense those who have not the Seal of God.

With assurance that every characteristic of the prophecy is fully met in the early Mohammedans we can now proceed with confidence that we are pursuing the correct course in our interpretation of the trumpets.

Coupling verses 10, 11 of the prophecy we find the expression, "and their power was to hurt men five months, and they had a king over them." Here we have a definite time introduced and a definite condition. It seems to introduce a time when they had a king over them. We therefore conclude that when they were to hurt men five months it was when they have a king over them.

Not until the time of Othman did the Mohammedan people have a king. Previous to that time the whole realm of Islam consisted of independent sultanies and tribes. But Othman succeeded in uniting them into one mighty kingdom which took its name, *Ottoman Empire,* after its founder. This was the beginning of a new epoch in Saracen history. The historian Gibbon gives us information that is of inestimable importance in the study of this feature of the prophecy. He says:

"It was on the *twenty-seventh day of July, in the year 1299* of the Christian era that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster." *Decline and Fall of the Roman Empire,* Chap. 64, par. 14.

It will be noticed how Gibbon emphasises the *singular accuracy of the date.*

Nicomedia is simply the Greek empire with Constantinople as its capital, which in turn constituted the extreme eastern third of the old Roman empire. When Constantine died, he divided Rome into three parts giving his three sons, Constans, Constantius, and Constantine the II. rule over them; which accounts for the frequent expression in the prophecy "the third part of men."

This period of "five months" would be unintelligible were it not that we have this singularly accurate date with which to begin.

On July 27, 1299 is the definite date of the *beginning* of a definite war campaign by Othman the Mohammedan king against the eastern third of the old Roman empire, then known as the Greek empire. This campaign was to last "five months" which being prophetic time, would be exactly 150 years. (Counting 30 days to a month, and a day standing for a year, 150 years from July 27, 1299 would end exactly July 27, 1449.) It must not be forgotten that the "five months" brings us to the end of the "first woe." (verse 12.) Therefore we conclude the first woe ended July 27, 1449. It must also be remembered

that during this 150 years of warfare the third part of men were not to be killed; but they were only to be "hurt." This would imply that the Greek empire would not be "killed,"—completely overthrown, during this time, but instead greatly harassed and "hurt." However at this juncture a change is to take place. The prophecy says: "One woe is past: and behold two more woes come hereafter."

This would say that immediately after the expiration of the first woe, July 27, 1449, the "second woe" was due to begin.

WHAT HAPPENED.

For 150 years the Turks had been engaged in an almost perpetual warfare with the Greek empire, but without conquering it. On July 27, 1449, Amurath, the Turkish Sultan, was camped at the head of his victorious Turks just outside the city of Constantinople. In that year John Palæologus, the Greek emperor, died but left no children to inherit his throne, and Constantine his brother, succeeded to it. But notwithstanding the fact that he was the choice of the people and the army, he would not venture to occupy the throne without the consent of Amurath, the Turkish sultan. He therefore sent his ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

Here was a voluntary surrender of the independence of the Greek empire into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, "I cannot reign unless you permit."

The first woe spans the time from the rise of the Mohammedan religion until July 27, 1449, and includes that special period of 150 years with which the first woe closes.

THE SECOND WOE.

The work to be done under the sixth trumpet or second woe is described as follows:

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God. 14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Verses 12-15.

This text teaches that when the second woe was due all that was powerful in the realm of Islam was to be loosed. No doubt the four angels here introduced refer to the four principal Sultanies located in the country watered by the great river Euphrates. They were situated at Aleppo, Iconium, Damascus, and Bagdad.

Soon after the first woe ended Constantinople fell into the hands of the Turks and the Greek empire was *slain.* Then, from her own capital her enemies, the Turks, ruled.

How long Turkey was to hold undisputed sway is told in the language of the prophet; i. e., for an hour, a day, a month, and a year. By considering this prophetic time, and the time reckoned according to the Jewish calendar, it would amount to just 391 years and 15 days. "A year" would equal 360 years, a "month" 30 years, a "day" one year, and an "hour" a 24th part of a year, or 15 days. This 391 years and 15 days added to July 27, 1449 would extend to the exact date of August 11, 1840.

WHAT HAPPENED.

For several years previous to 1840 the sultan had been embroiled in war with Mehemet Ali, Pasha of Egypt. The condition of Turkey became worse and worse. The year 1840 saw the armies of the sultan completely defeated and badly scattered; his navy in the hands of the Egyptians, except two or three vessels of questionable

value. Egypt was in a condition to dictate any terms she might choose.

Thus matters stood in the summer of 1840. At this juncture, however, a memorable event occurred, known as "The historic concert of Europe." England, Russia, Austria, and Prussia, interposed to save Turkey from the fall that seemed iminent. They resolved to maintain her integrity and sovereign rule in Constantinople. Accordingly they drew up an ultimatum to the Pasha of Egypt demanding that he withdraw from Turkish territory, restore to Turkey her fleet, and evacuate all forts taken. Turkey realizing her helplessness, gladly accepted the assistance of the powers and placed the settlement of the whole affair in their hands. The ultimatum as drawn up by the powers of Europe was placed in the hands of Rifat Bey to deliver to the Pasha of Egypt which he did August 11, 1840. On that very day—the exact time alloted by the prophecy to Turkey's existence as an independent nation, expired. On that very day Turkey's independence was *gone*. From that day Turkey has remained on European soil only because of the sufferance of the "powers of Europe." Just as power was surrendered to her, so was she forced to surrender her independence.

TURKEY THE CENTER OF THE EASTERN QUESTION AND PIVOTAL POINT OF INTEREST.

The question naturally arises, Why did the great powers of Europe interpose to save Turkey? The answer may in part be found in the words of the Marquis of Salsbury in his reply, in 1895, to the popular demand that Turkey be pushed out of Europe. He said:

"Turkey is in that remarkable condition that it has now stood for half a century, (since Aug. 11, 1840), mainly because the great powers of the world have resolved that for the peace of Christendom it was necessary that the Ottoman empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman empire should fall, is not merely the danger that would threaten the territories of

which that empire consists; it would be the danger that the fire there once lit should spread to other nations, and should *involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest.* That was a danger that was present in the minds of our fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, and *that is a danger which has not passed away.*"

Napoleon Bonapart well understood the importance of Constantinople as a strategic point from a military and commercial point of view when he said while a prisoner on the island of St. Helena, as follows:

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, forseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new state, which I meant to call into existence as a barrier to her eastern encroachments."

Kossuth, the Hungarian statesman took the same view of the political board when he said: "In Turkey will be decided the fate of the world."

TURKEY THE PIVOTAL POINT AROUND WHICH GREAT EUROPEAN WARS SWING.

But in order to fully understand this all absorbing Eastern question, we must look still deeper for its meaning. We must know *why* Kossuth felt that "in Turkey would be decided the fate of the world." We should seek for Napoleon's reasons for concluding that the "equilibrium of Europe" depended on Turkey. Why should a fire once lit in Turkey spread to all that is powerful and civilized in Europe, as said the Marquis of Salsbury? What could Turkey have to do with maintaining "peace in

Christendom?" For what purpose does God bring it to view so definitely in his word?

In answering these queries we might go back even to the time of the peopleing of the nations soon after the flood and show how the country of which Constantinople is the center lies in the path of ancient lines of trade; and near a point where the great continents of the Eastern hemisphere meet. We might show that it has been a prize for which many wars have been fought. Once the capital of Rome, later the center of Mohammedan influence. And there is not a shadow of doubt but what it is today considered the most important point from a strategic standpoint in the world.

Developments which have to do with the more modern phase of the question, however, began in the days of Peter the Great of Russia. He came to the throne in 1688 an uneducated boy; but possessing all the natural qualities of a great man. Russia had been lagging behind other nations. Peter the Great sought for the reason and its remedy. He concluded it was because other nations had access to the sea and were maritine powers. His people did not know how to build nor sail ships. Peter the Great not only sent men to Spain and England to learn the art of navigation, and ship building, but went himself also. When he returned, the need of a coast line confronted him. Sweden then possessed a broad strip of territory along the east coast of the Baltic, which shut Russia in from the sea.

Peter the Great raised an army and attempted to wrest it from her, but the Swedes were victorious and the Russians were driven back.

The Swedes said, "The Russians have learned a lesson, and will never come again." But Peter the Great said, "The Swedes have taught us how to fight." Another army was soon raised and the coveted coastline was taken from Sweden, and Russia began preparations to become a sea power.

By this time England was fully awake to the scheme of Russia, and set about to forestall her. She was not long in effecting such treaty relations with Denmark that gave her control of the narrow straights between Denmark and Sweden, thus enabling her to effectually block Russia in her designs.

Russia then turned toward the south. The broad warm bosom of the Black sea was admirably adapted to ship building. But what good could it be to her unless she could control an exit to the Mediterranean. The greatest navy on earth would be powerless bottled up in the Black sea. No number of ships could serve to develop her resources, unless they could reach the trade of the world. The key to the situation was Constantinople. If Russia could get control of the narrow straights between the Black sea and the Mediterranean it would be an easy matter for her to become a sea power. With her boundless resources and her millions of hardy Slavs, and an equal opportunity to become a sea power with England or any other nation, would make her indeed a giant among nations.

The policy of Russia since the days of Peter the Great has been to make this a fact. This remarkable king left as a sacred legacy, his last will in which he said:

"Take every possible means to gaining Constantinople and the straights for he who rules there will be the true sovereign of the world; excite war continually in Turkey and Persia; establish fortresses in the Black sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; reestablish if possible, by way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England." Article 9.

The eleventh article reads:

"Interest the house of Austria in the expulsion of the Turks from Europe, and quiet their dissentions at the moment of the conquest of Constantinople (having excited war among the old states of Europe)

by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

Russia with her definite and open designs on Turkey has ever appeared on the diplomatic horizon as a specter of evil portent. To Russia, on the other hand, it was a glorious star of hope. In several wars Russia has battled her way almost to the very gates of Constantinople. But just as the situation would reach the danger point, and she was about to realize her hope, one or more of the powers of western Europe would step in and save Turkey.

In an article in the *London Times*, the Duke of Argyle says:

"It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent power. On both these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government."

In her designs upon Turkey, Russia found the powers of Europe so persistently arrayed against her, that her task began to look hopeless.

WHAT NEXT DID SHE DO?

Russia next turned her attention eastward. The Trans-Siberian railroad was built from Moscow to the port of Vladivostoc at the very back door of Japan. Here Russia at once proceeded to build a navy, preparatory to carrying out her design to become a sea power. Dry docks were built and the work of ship building began. Again England determined to block her. This time England secured control of every port, and every coaling station along the west coast of Africa, and all the way round to, and including east China; and Russia was again blocked. Vessels must have coal in order to navigate the seas, and that requisite was completely out of her control.

Thwarted in her designs on the Pacific, she turned toward China. At first, lines of railroad were built from

the main line of her Siberian railway down into Korea and Manchuria, enough soldiers stationed along them to protect her interests. Then she started a railway from Moukden to Peking, China.

Japan watched these ever increasing activities of Russia at her very door, with a jealous eye. Her own fond hopes of prestige in the far east were being interfered with. Unless something was done quickly the intruder would soon be firmly settled, and her own hopes of expanding influence gone. So she promptly declared war on the contender, with the result that Russia was beaten.

Thwarted in her designs in the far east, Russia returns home to nurse her ambitions until opportunity should arise. She found herself after her war with Japan just where she was before—no nearer the realization of her dream than she was in the days of Peter the Great.

ENTER GERMANY.

While all this Russian history was in the process of its making, another nation was rising that was destined to play an important part in Europe's diplomatic chessboard. Germany was in some respects an inland power like Russia. While she had some coast line, it bordered on the North sea which was controlled by England. Her population grew until her borders seemed too small. Her only solution of the difficulty was to turn her attention to manufacturing with the result that she soon became a dangerous rival of England. Her advanced methods, her superior wares, and her skilled salesmen began to tell on the vitals of England's chief resource. But Germany still felt the need of new territory. In South America she was blocked by the Monroe doctrine. In Africa she was opposed because of priority rights of either France or England. In Morocco she hoped to get a foothold but failed. Then she began her policy of becoming a naval power. She seemed to have said "if the world will conspire to hold us in check, we will prepare to *hew* our

way out." Her acquisition of Helegoland, which she made an impregnable fortress, the construction of the Keil canal, and her announced intention of becoming a sea power second to none, constituted her a rival to England more to be feared than her old enemy, Russia. About this juncture the world seemed crazed with the war spirit. Europe that for over a quarter of a century seemed to be an armed camp, began to polish for what seemed an impending conflict. Writers headed articles with such titles as: "The terror on Europe's threshold," "the naval race of the nations," "Germany ready to the last button," "Is the world getting ready for Armageddon," etc., etc.

England had been forced to choose between Germany and Russia. Her choice was Russia. Since the summer of 1908, the time when the king of England and the Czar of Russia steamed their yachts side by side, and embraced each other, and agreed to be friends, England's policy was changed. She was ready to stand shoulded to shoulder with her old enemy against Germany.

While all this courtship was going on between England and Russia, the Emperor of Germany was paying the most marked attentions to the Sultan of Turkey. He well knew that when England worked with Russia in order that Russia might realize her dreams of control of Constantinople and the "straights" God only could tell what would happen, as said Napoleon. Germany's hope, therefore, was to lose no time in obtaining as much influence as possible in Turkey. Emperor William personally visited the Sultan and it is quite certain that definite plans were agreed upon by them. This definite plan was stated by M. Sazonoff in explaining to the Russian Duma the dangers that threatened the empire. He said:

"The plans for the domination of Germany over the Turkish empire comprised the formation of an enormous German-Mussulman Empire extending from the Scheldt to the Persian Gulf. Such an empire, which appears in the dreams of Pan-German as a new caliphate, to which by historic analogy the name 'Caliphate of Berlin' would be adapted, is, according to them, *to strike a mortal blow at the his-*

toric existence of Russia and Great Britain. It is a terrifying dream, but God is merciful!" (Italics ours.)

According to M. Sazanoff Germany's plan was to form an enormous German-Mussulman empire, extending from the shores of the North sea to the Persian Gulf. No wonder it was a "terrifying dream" to Russia. A glance at the map will show wherein such an empire would *"strike a mortal blow at the historic existence of Russia and Great Britain."*

Such control by Germany would cut off Russia from the Mediterranean. It would give Germany a trade route much shorter than that of England to the far east. England's route lay via Gibralter, the Mediterranean, the Suez canal, and the Red Sea, thence on to the Orient.

The editor of the *London Saturday Review*, March 6, 1915, states the situation from the British viewpoint as follows:

"The cause of the reversal of British policy in the Near East, which has passed almost without comment here as on the continent, is bound up with, but plainly lies deeper than, the Austrian ultimatum to eBlgrade. The threat to Serbia was a culmination of a steady German thrust toward the East. The main difficulty in the German path in the Near East, the little kingdom of Serbia, was to be got out of the way by Austria; and, that 'necessity' accomplished Germany would have had the clear road which she desired, to Turkey, where her ambitions have grown since the visit of William II to the late Sultan with a grandiose project of financial, commercial, and ultimately political dominance on the Golden Horn, and eventually through Asia Minor.

"The first had been completely attained, and Germany's absolute control of Constantinople has been demonstrated to the whole world."

"The second had yet to be fulfilled; but it was on the road to fulfillment. The tortuous and intricate history of the Anatolian and Bagdad railways during the last fifteen years is sufficient evidence of the gradual penetration of German influence through Asia Minor.

"The B.B.B. line, (Berlin, Byzantium, Bagdad) was an instrument of German policy in which millions of German money had been invested. . . . . This huge scheme, which had made considerable

progress had added enormously to the already great influence of Germany in Asia Minor. . . . . Germany's action has revealed to us the menace of a Near East under Teuton rule, a menace which would have been far more formidable than anything which the past generation of British statesmen imagined from Russia."



THE CROSS ON WHICH THE PEACE OF THE WORLD HAS BEEN CRUCIFIED.

Speaking of England's change of attitude toward Russia, J. Chamberlain said: "Has there ever been so strange a right-about-face in the history of the nations."

When England discovered that a railroad had been built through Turkey almost to the Persian Gulf her suspicions were greatly aroused. Turkey owed England $70,000,000 in interest, and was unable to pay it. How then could she build a railway that cost many times that amount? It was plain that Germany was at the bottom of the whole scheme; intending to form a new state at the head of the Persian Gulf.

The Berlin, Byzantium, Bagdad railway was now a fact, and England saw her very life threatened.

It is plain that England and Russia by this time were close companions in their griefs and fears. When Russia found the straights at Constantinople all but bridged by Germany, her hopes of future glory were threatened. Prince Troubetskoi said:

"Constantinople and the straight must be Russian. Every solution, whatever its nature, is impossible of acceptance by us, because every other would only make the position for us worse than it was before the war began. . . . . Nothing less than the independence of Russia is bound up with this question of the straight."

All this shows the intensity of the situation just before the terrible European war broke out. It also proves the pivotal point around which the whole war situation is swinging, to be Turkey. And who dare say that there is no reason from a human view, for the war. It is plain now for what purpose the great nations of Europe have been arming to the very teeth. From the standpoint of national diplomacy there never was a greater prize. It is evident that Turkey is to be thrust from Europe. But what nation will gain the historic prize.

In August, 1840, the European diplomats feared that which we now see taking place in Europe; i. e., that a fire once lit in Turkey would spread to all that was powerful in Europe. The only way the cataclysm could then be stayed was to act in concert and hold the despised Turk where he was and by that means simply prevent any of the great and aspiring nations from obtaining the coveted prize.

Thus August 11, 1840 might well be designated as a definite date when the nations took decided steps to maintain the "balance of power in Europe" for the purpose of smothering the war flame that was sure to rise in the near future, and which at this writing we have seen burning with an unprecedented fury for over two and one-half years.

So far, in the awful war we have seen Germany battling toward the very goal of her dreams. She carried the battle line just six miles beyond the rich mineral de-

posits of France and then dug in. She straightened her lines between Russia and Austria and herself; overran Serbia and Roumania, and obtained the alliance of Bulgaria. With Turkey already in her grasp she is practically in actual possession of the very strip of territory she had fixed upon as her goal. This is why in January, 1917, Germany was ready to consider peace, and that is why the allies were so opposed to it. They were farther from their goal at that time than at any stage of the war, while Germany was nearer to her goal than ever before.

WHAT WILL THE END BE.

One question yet remains to be made clear, and that is what part is this great European drama playing in God's programme? The answer is given in Daniel's prophecy, chapters 11, 12.

Here the angel tells Daniel that three kings shall *yet* stand up in Persia and then a fourth, that would be stronger than they all, and that this fourth would stir up all his realm against the king of Grecia. This fourth king of Persia was Xerxes who raised an army of nearly five and one-half million, against Grecia.

Then a great king was to stand up and do according to his will, and when he should stand, his kingdom was to be broken and divided into four parts, and not given to his posterity. All this was fulfilled in Alexander the Great who conquered Persia with ease. Then after he had reigned on the throne of Greece but a short time died in a drunken debauch, leaving his kingdom, not to his "posterity," but it was finally divided among his four leading generals. These soon fell to warring, and finally, as the result, the Grecian empire resolved itself into two great divisions, known in Bible language as the king (kingdom) of the North, and the king (kingdom) of the South. Egypt was the center of the kingdom of the South, and the territory which comprised Turkey in Europe the center of the kingdom of the North. The wars that took place between these two divisions of the civilized portion of the world

are brought to view in Dan. 11: 5-16, as wars that took place between the king of the North and the king of the South. After verse 16, another feature of earth's history is introduced and holds the attention of the prophet until verse 40 is reached, when the king of the North is again introduced as follows:

"And at the time of the end shall the king of the South push at him, and the king of the North shall come against him like a whirlwind," etc. With this verse begins a prophetic picture of wars directly involving Turkey. But it will be noticed that the prophecy has now reached *"the time of the end,"* which according to evidence set forth in this book commenced about the year 1798.

The last verse of Dan. 11 speaks evidently of the king of the North—Turkey, as follows: "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain: yet he shall come to his end and none shall help him."

This verse clearly brings out the fact that the king of the North—Turkey, had been helped, and that the help will finally be withdrawn, and that he shall come to his end. It further indicates that he will shift his seat of government to Jerusalem, as that city is called the glorious holy mountain several times in the Bible. (See Dan. 9: 16; Zech. 8: 3.) It is also situated in its relation to the "seas" of Palestine in a way indicated by the prophecy: "between the seas."

Those who have closely studied this prophecy have published to the world that it called for a gradual diminishing of Turkish territory and his final expulsion from Europe to his Asiatic possessions and a continued absorption of his territory after he reached Asia, and later his final end.

Those who thus applied the prophecy have every reason to think their application is correct. Since the days of Peter the Great, Turkey has had to fight for her very existence. For a time she fiercely resisted and her absorption was slow. But of late years her territory was wrested

from her so rapidly that today (March, 1917) her holdings in Europe are negligible.

CHRIST STANDS UP.

In Dan. 12: 1-2, the true significance of the fall of Turkey is made plain. It immediately follows the prophecy that Turkey is to come to her end. It says:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

No greater issue could possibly be imagined. It means that when Turkey is forced from Europe, by far the most significant step will have been taken in the unfolding of the prophetic scroll. To the unprepared it should be most appalling. It will mean that the terrible time of trouble is all but, if not quite upon us. It will mean that the appearing of Christ in the clouds of heaven, to resurrect the dead, is the very next event. It means that the unprepared soul will soon be in that great host of the unsaved that will cry for the rocks and mountains to fall on them and hide them from the wrath of the Lamb.

When Turkey is thrust from Europe and fixes her seat of government in Asia, the world may know that probation may close at any time and the seven last plagues begin. The world may know that its course is about run, that Christ is about to stand up and appear in the glory of the Father and all the angels.

That Turkey is to be forced out of Europe is just as certain as is God's word. England is lamenting that she ever helped Turkey.

From a pamphlet on the Turkish-Armenian question, published in London, we take the following:

"We are responsible for Turkey. We saved the Turk twice at least from the doom which she richly merited. The Duke of Wellington sixty years ago lamented that the Russians had not entered

Constantinople in 1829 and brought the Ottoman empire to an end. We have much more reason to lament that it was not destroyed in 1853, and again in 1878. On both these occasions we interfered to save it. But for us there would be no Sultan on the Bosporus."

In a speech supposed to reach the English people, the English Premier, Asquith, deprecating the course of Turkey in forsaking her old friend, and uniting with Germany, said: "We will flesh the sword and flesh it, and flesh it, again, and again, and again, until we drive the Turk not only out of Europe, but out of his Asiatic possessions."

This language can mean nothing less than that England and her allies have in mind the extirpation of Turkey.

In fact the world has been discussing the end of Turkey for several years past. She has been the subject for the cartoonist and the editor; and she has long been considered the *"sick man of the East."* So deeply is Turkey involved in debt that it could not pay if it would, and seems to have no disposition to pay if it could.

When the Balkan war was progressing so favorably to the Balkan allies everybody believed the Turk was then doomed to go. The diplomats of Europe knew that Turkey would go if the allies were let alone. They knew that only the interposition of the greater powers of Europe would save her. The student of prophecy knew that the powers would not interfere if the hour had come in God's plan for Turkey to go. But just as it seemed that her expulsion from Europe was inevitable, the war ceased. The Balkan allies had every reason to hope for success. Their arms were victorious every where. But the war stopped as though it was so ordered by an unseen master.

Mr. Ashmead Bartlett, an American reporter on the Turkish front in a dispatch to the *Daily Telegraph,* said that,

"after spending three days on the Turkish lines he failed to understand why the Bulgarians abandoned on Thursday night all the advanced positions they captured at 1:00 o'clock Monday morning, and adds:

"The move completely surprised the Turkish army which under the expectancy of a decisive assault had made arrangements for a general retirement should the necessity arrive."

This withdrawal of the Bulgar troops was at the important Turkish line of defense on the Tchalja front. The correspondent adds: "By speedy pursuit after the Lule Burgas, they would have broken through the lines almost without resistance."

He rode back to the city of Constantinople with the wounded General Mukthar who told him that in the failure to follow their advantage their task would be ten times harder, as the Turkish lines were being strengthened every day by fresh troops.

Instead of the Balkan Allies pushing their advantage as they might have done, and, beyond a doubt succeeded in forcing Turkey from Europe, the war ended, and Turkey remained.

What does it mean? It can mean nothing else than that the expulsion of Turkey is entirely too important an event to take place as merely an historical event. The matter is in the hands of God who has a definite program in the world. The removal of the Turk is to be the signal to the world, and to God's people that the crash of empires is at hand and it must be held in check until all things are nearer ready than they were during the Balkan war. All these marked developments in Turkey are simply the loud ringing of God's alarm clock, that he is sounding as a warning to the children of men. The alarm is ringing ever louder and louder, until it seems from what is now taking place in Turkey will be the last sound of the alarm before the Turk goes. Turkey only remains, or rather lingers in Europe because of the forbearance of God. He will give every man an opportunity to see and hear. Even now she seems able to remain in Europe in spite of the tremendous effort to expel her, she is even yet receiving a little help. Both England and Russia warned her that she committed suicide when she entered the war, and boldly announced that it meant the end of Turkey. But God will

still keep Turkey in Europe until it is time for the greatest and plainest of all signals to be given which is the removal of the Turk from Europe.

An Associated Press correspondent wrote concerning the "great bombardment" of the Straights of the Dardenelles previous to, and during March 19, 1915, that had the allied fleet returned to its attack on the day after the great bombardment of March 19, the water way to Constantinople would have been surely forced. He gave that statement as the opinion of the artillery officers in charge. He continues to say that the next day after the bombardment he was advised to pack up and get ready to leave. "Because" said the officers, "they are sure to get in tomorow." He was then told that the principle battery that had defended the fort, and had that day sunk two of the British battleships, and disabled another had but seventeen shells left. But the British did not return and that was practically the end of the efforts to force the Straits.

But Turkey must leave Europe. The prophecy of God's word declare it, and the European nations demand it and the Turks expect it.

A certain writer quotes a Turkish judge as saying:

"We expect the powers of Europe will take us from Constantinople. We shall have to leave here; and the seat of government will have to be established in Asia; and it will finally be established in Jerusalem. And then the nations will still fight against us, at Jerusalem to take that from us. And when they do Messiah and Mahomet will come."

CHAPTER XXXVIII.

THE FINAL MOVE TOWARD ARMAGEDDON.

In Revelation chapter 16, the seven last plagues are described. And when they begin, probation closes, as is clearly seen from verses 5-7 of chapter 15. There it is seen that as soon as the seven angels go forth which have the plagues to pour upon the earth, the temple is filled with smoke, and no man can enter the temple until the plagues are poured out, or fulfilled. This plainly teaches that the intercessory work in the temple of heaven in behalf of man, (see next chapter,) has come to an end, and the temple work has ceased. The plagues are said to come in one day. Rev. 18: 8. Which, being prophetic time, means one year. That will allow a little less than two months to each plague.

Under the sixth plague an event takes place that has to do with the Turkey in Asia, for it says: "and the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the kings of the east might be prepared." In verse 14, we learn that the kings of the east, are the "kings of the whole world." Verse 16 informs us that they were gathered "into a place called in the Hebrew tongue Armageddon." And verse 14 says, they were gathered "to the battle of that great day of God Almighty."

The word "Armageddon" is taken from "Migiddo," the name of a large plain north of Jerusalem where there have been more battles fought than in any other place in the world. It was a veritable battle ground of the nations in ages past. There, it seems, is the valley, and plain where the armies, and kings of the whole world are to meet in the great Apocaliptic Armageddon.

But what is the meaning of the drying up of the waters of the great river Euphrates to make way for these kings? Since we know that waters is used in prophecy to represent peoples, nations, and tongues; and we have an example of the waters of a river used as a figure to represent the army and host of the Assyrians, (Isa. 8:7) we can safely conclude that the waters of the Euphrates means the peoples, or the nations occupying the territory through which that river flows: which is Turkey in Asia. It seems from the prophecy that after Turkey is forced from Europe her Asiatic possessions become the great objective of the nations, and their move upon her is during the sixth plague. (See verse 12.) It seems from the prophecy that as a political factor, the power and authority of Turkey will then be gone, (dried up,) and her presence in Asia, with headquarters in Jerusalem, will be a *religious* menace *only*, as will be seen later. Just as it was with the Catholic church, which, when deprived of her temporal power, lost no adherents to her religious power and authority, so it will be with Mohammedans.

THE GATHERING OF THE ARMIES AT JERUSALEM.

In harmony with the texts used in the foregoing, we hear the Lord say through his prophet:

> "For I will gather all nations against Jerusalem to battle. . . . . Then shall the Lord go forth and fight against those nations as when he fought in the day of battle." Zech. 14: 2-3.

The question now would naturally arise as to what events will conspire to cause all the nations to gather at Jerusalem to battle? Will it be a condition of universal war among the nations; and will they agree among themselves to meet at Jerusalem to fight it out? The probability of such a move is unthinkable. Instead, such a move would be the result of a *concert* of the nations. But before there can be a concert of the nations, there must be at least the semblance of peace. The nations of Europe that are now at war must enter into some peace arrange-

ment by which they will act in concert, if they fulfill this prophecy. This the author believes will take place as the prophecy that declares "all nations will be gathered at Jerusalem," can not well meet its fulfillment otherwise.

But why this lull? Why this suspension of hostilities for a time? What will the nations have in mind when they send their armies to Jerusalem? And why a concert of the nations? Ans. It will be the climax of the fulfillment of Isa. 2: 2-4, and Micah, 4: 1-3. In these texts we find that "the mountain of the Lord's house," which is the church, will be "established in the top of the mountains," or united with the nations. This we have seen from a former consideration of the subject of church and state, will be effected by the making, and enforcement of Sunday laws on the part of the nations. Accordingly, during the lull of war, the Sunday law movement will be vigorously pushed forward. The prohibition of alcoholic liquor will become generally a fact among the nations. Along with these accomplishments, some plan for securing peace among the nations will have been generally accepted, as a logical solution of the great question of securing permanent peace.

We have seen that already plans are matured for the speedy success of the Sunday law movement, and, the very war itself has contributed more than anything else to the cause of prohibition. Likewise will it stimulate the peace propaganda as nothing else can. Men are pointing to it as the greatest argument for the need of some permanent peace arrangement.

A CONCERT OF THE NATIONS COMING.

Not many years ago numerous peace plans were suggested and none received serious consideration, until the plan for a central international tribunal was suggested; the duty of which shall be to settle all difficulties that may arise among nations that hitherto has led to war. Every one who takes cognizance of world events knows that the

land is full of peace societies. The question of peace is engaging the attention of the most influential men of the nation in all walks of life. Never was war so dreaded and never was the world so war ridden. Never were nations so perplexed as now. The editor of the *Review of Reviews* for February, 1917, in speaking of the inability of the nations to arrive at any peace arrangement because of the selfish aspirations of independent nations, declares: "The situation is not hopeless." In speaking further on the subject he says of the nations:

"They have all informed President Wilson in response to his statement and appeal, that they recognize the need of a higher authority in the world for the promulgation of justice, and the maintenance of peace; and they all said that they would be willing after this war is ended, to co-operate with the United States in bringing about such a Peace League of the Nations."

In the *Independent*, of December 1916, Cardinal Gibbons is quoted as saying:

"never before have more strenuous efforts, more practical, and more sincere efforts, been made to bring about happier relations between man and man, nation and nation, than will be made when the war is ended. And to begin now is none too soon."

It is indeed significant that the greatest nations of the world, under the greatest stress imaginable have admitted the necessity for a more powerful government for the maintenance of peace, and have announced their willingness to "co-operate" in the creation of such a government. Therefore the very war itself is a conspiring agency to argue the need of such an international tribunal as is planned by the peace propagandists.

When the Sunday law is secured in the nations, the liquor traffic is suppressed by law, and a peace program is fully settled upon by all, how will it all be interpreted by the so-called religious reformers? It seems logical to conclude that they will reason that it is time for the millennium to begin, and the kingdom of Christ to be set up. We

think it logical to thus conclude, because the modern religious reformers have always taken it for granted that the kingdom of Christ will be set up by political effort. Dr. McGaw, field secretary of the National Reform Association said in a Chautauqua address at Boise, Idaho, in the summer of 1913, that the world is facing a crisis, and inside of ten years the world will have either accepted or rejected Christ. Of course Mr. McGaw defined the necessary lines of procedure as it is always defined by those reformers, which is, to elect *Christian* men to office, and as a result get Christian laws passed and thus, as Francis Willard declared, Christ will be elected king. Logically, according to their analysis the issue that will determine the choice the world has made, is always the recognition by the states of the sacredness of Sunday, and the legal prohibition of liquor, and incidentally, some peace arrangement that will make the nations safe from war.

It must ever be remembered that the modern religionists that are behind these reforms, have an entirely different conception of the setting up of the kingdom of Christ from that which is revealed in the word of God. There is as much difference as there is between night and day. To them it is a political triumph, the result of social reform. Hence when these three great issues are recognized by the nations as adopted policies, it will be evidence *to them*, that their politico-religio kingdom of Christ is at hand.

Then is when we will see fulfilled in its completeness Micah 4: 2-3 and Isa. 2: 3-4. Then is when the people will say: "the law shall go forth from Zion and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off."

In other words it will be in the minds of the people to establish their international peace congress at Jerusalem. Of course we do not wish to infer for a moment that we think their plans to accomplish this will ever be carried out, but it will be the talk of the people. "Many people shall go and say," says the prophet. In their false vision they will see Jerusalem the holy city, situated in

the holy land, as the logical center of the world, and the proper place to establish their dream of a world politico-religio throne. *There* they will think, the tribunal is to be located that is to judge among many people and "rebuke strong nations afar off." They will reason that the result of such a central peace government will be that the nations shall beat their swords into plowshares, and their spears into pruning hooks; or in other words that the attention of the nations will then be turned from the pursuit of war to that more desirable pursuit of agriculture, etc., and therefore "nation shall not lift up sword against nation, neither will they learn war any more." (See Micah 4: 3.)

With this movement and the consequent fulfillment of the prophecy concerning it, will be the fulfillment of another prophetic utterance, viz: "when they shall say peace, and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." I Thess. 5: 3. Paul declares that this fact is well known among the brethren.

The only way Paul and the brethren could know that "when they shall say peace and safety" the "sudden destruction" would come upon them, was by the prophecy of Ezekiel, chapter 13. There the Lord brings the false, and deceiving teachers to view, who divine lies, and deceive the people by saying peace when there is no peace. And of them it says: "Which prophecy concerning Jerusalem, and see visions of peace concerning her." (See Eze. 13: 4-16.)

Now let us ever keep in mind that there are going to be false visions of peace concerning Jerusalem; that it will be the popular idea that from Jerusalem some tribunal under the Lord's guidance, will judge among many people, and rebuke strong nations afar off, and that they will declare the tribunal will bring peace and safety. They will have visions of peace concerning Jerusalem. It must also be remembered that when they will say "peace" there will be no peace. That is, they will be resting in a false security. The Lord also says: "When they shall say peace and safety then sudden destruction cometh upon them."

Neither must we lose sight of the fact that the prophet declares: "all nations shall be gathered at Jerusalem to battle," and at that time the Lord goes out to fight among those nations as when he fought in the day of battle. (See Judges 7: 22, for the battle referred to where the Lord fought.) Doubtless when the Lord fights as when he fought for Israel when Gideon led the 300, it will be the sudden destruction of the nations. Not only destruction to the armies gathered at Jerusalem, but to the whole world. Then will be fulfilled all the texts of scripture that describe the great destruction that will be from one end of the earth to the other. (See Rev. 19: Jer. 25: 31-37; Jer. 4: 24-27, etc.)

But we have seen that the gathering of the nations at Jerusalem will be the result of a *concert* of the nations. What concerted movement will then be on? Ans. It will be a peace move. The church will be established in the nations,—Catholicism in the old world, and Protestantism in the new. These will argue that it is time to set up the kingdom of Christ, *the essential move toward which* will be to establish the planned central government at Jerusalem where men under the influence of Christ will rule in all matters of international importance. But that can not be accomplished as long as the despised Mohammedan resides in the Holy land. The necessity of his expulsion will of course then be urged.

It will be realized that if Christianity is to triumph in Jerusalem, the whole power of Islam must be met and defeated so that the holy land is cleared of the Turks. Hence a general *crusade* will be inaugurated against Jerusalem. That crusade will be the march of the nations on Jerusalem, and to Armageddon.

As the Turk expects just such a move on the part of the nations, he will get ready. The command that will summon all Islam to battle will be given. They will marshall their hosts from all lands to Jerusalem to defend their religion against the Christian hosts that are gathering. They expect the clash at Jerusalem, but it comes as

neither Turk nor Christian expect it to come. Consternation will be spread in all camps and they will fight every one against his brother, and every one against his neighbor, city against city, and kingdom against kingdom. (See Isa. 19:2. Eze. 38:21. Hag. 2:22.)

As the armies march toward Jerusalem inspired and deceived by the spirit of Satan, to set up the so-called kingdom of Christ, there never will have been such a world wide insult to the God of heaven. Never will the universe have seen such definance of Jehovah's plans, such a repudiation of God's authority, and power, and such manifest darkness and ignorance concerning God's teaching, and above all, it will be done in the name of Christianity. The teachers of religious thought will have reached the climax of their resistance of God's revealed plans. And when they arise to materialize their scheme it will be the most gigantic effort ever inspired by Satan to set at naught God's plans, and carry out his own. The nations of the earth will have then agreed to a concerted action in the name of Christ, to assist the great rebel. And when the world unitedly lends its power to effect Satan's final stroke for triumph, over God's plans, then will God arise and assert His power, and put an end to the most audacious, and heaven daring human-satanic scheme ever hatched for the stage of human events. "Why do the nations war, and the people imagine a vain thing." Ps. 2:1. (Other versions read, "a vain scheme.")

During the dark ages when the Papacy thought to establish a theocracy which was to be a government on earth by God, with the Pope as the Vicar of Christ at its head, they then inspired crusades against Jerusalem, in order to drive the hated Mohammedan from the holy city, and the tomb of Christ. As many as 600,000 started at one time on such a crusade. In the *final* move on Jerusalem the nations of all the earth will send their armies on a mighty crusade the object of which will be to establish a theocracy with perhaps an aspiring Pope again to be its head.



AND HE GATHERED THEM TOGETHER INTO A PLACE CALLED IN THE HEBREW TONGUE ARMAGEDDON.

It is only too well known that the Papacy has profited by wars as much as any thing else. In the great conflicts of nations she has always with but few exceptions, found in them a means of her own agrandizement. When the nations began to repudiate her authority, and did finally (1874) deprive her of her temporal power, it was not long until she began to predict that a world conflagration would be necessary to bring it to its knees before its rightful spiritual guide. (Of course, the papacy—the Pope.) It is also true that the Catholic press all over the world has been free to express the belief that the present awful European war is the church's opportunity to get back to its own. It is true again that the Pope has posed from the beginning of the war as the logical mediator, and arbitrator of the great difficulty. Also the nations were not slow in seeing to it they were represented at the Vatican as soon as the war broke out in order, doubtless, that they might stand an equal show in the final settlement. And should it be that the pope is chosen as the logical arbiter of the nations in this terrible conflict, a choice to which the nations may yet be driven, the effect will be that the Pope will then be recognized as the chief spiritual advisor of Europe, and the way will be paved for the realization of the pope's dream of a theocracy, with himself at its head.

The query might here arise, will it require a long period of peace to effect all these necessary preparations that will result in the move on Jerusalem? We answer, No. We have already shown that the war itself is contributing to the rapid development of the necessary conditions. While these developments are going on there will likely be a decidedly unsettled state of affairs among the nations, which will make it appear all the more that a permanent world power is necessary. Yet the rulers that participate in the movement on Jerusalem will have the gravest forebodings concerning the outcome. The Lord says:

"And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces though all the people of earth be gathered together against it." Zech. 12: 3.

We are living in a time when great movements develop quickly; and who knows but that ere the great European struggle is over they will be ready to take the step to establish central world power at Jerusalem.

It must not be forgotten that when the final move takes place to gather at Jerusalem, it will be under the sixth plague which is quite a time after probation for man has been closed.

The spirit of God will have been taken from the earth, and it will be the spirit of Satan that will actuate the whole programme. That is why they will do things that will be unbelieveable, and inspired too, by a false religious zeal. That is why it will be a deceiving move to the very last.

In the 38th chapter of Ezekiel is doubtless a view of the arrangements for, and the armies on the move toward Jerusalem, under the leadership of some superior genius called the "prince of Rosh" (R. V.) who while ostensibly leading in a religious movement, sees in it his opportunity to enhance the greatness of his own kingdom, so, "an evil thought" comes into his mind which is to go down to Jerusalem and take a "spoil." But the whole expedition terminates in Armegeddon as the chapter clearly reveals. No doubt the conflicting religious ambitions among the sects gathered there, and the ambitions of the nations represented, will contribute to the general fighting among themselves, as well as the consternation the Lord will spread among them as he did in the day of battle, and Armageddon will be on.

SOME LATER DEVELOPMENTS.

A world-wide development of thought is now arising as a result of the European war that seems to be develop-

ing into the very movement herein set forth. Since penning the foregoing, the *Literary Digest* of April 7, 1917, published a lengthy article entitled *Shall We Join the Entente?* In the article the opinion is given of nearly every leading newspaper in the United States. The majority express themselves as being in favor of joining the Entente. The *Philadelphia Public Ledger* is quoted as saying:

"The war is our war because it is the war of humanity. Not for ourselves, O Lord, not for ourselves, we join those who for all these weary months have been fighting it." (i. e. the war of humanity.)

The *Columbus Citizen* is quoted as follows:

"These nations are fighting to crush the German military autocracy that let loose upon the earth the terrible scourge of which submarine piracy is but an incidental expression. That will be precisely what we will be fighting to do also . . . . . we have as great an interest as any other nation in the world possibly can have in making a complete cure for the disease. The future safety of the world depends upon the crushing of the German military machine, and disciplining of the German mind so that it will think of nationalism in terms other than military frightfulness.

"It seems perfectly clear that both our duty and our self-interest point unerringly toward a hard and fast alliance with the Entente nations to make war against Germany with them and not to make peace until it can be made upon a basis which as far as human foresight can determine, will make impossible a recurrence of the cataclysm which for nearly three years has racked the world."

Never before during a terrible war have people been taught to believe that it would be the last one, and that perpetual peace would follow. But according to the opinion of the press, and the declared policy, and purposes of the Entente nations including the United States, the great aim of the world now, is to inaugurate a new order of things. They declare they are fighting the war in the *interests of humanity.* They are now administering the *cure* for the *war disease.* The crushing of Prussian militarism will *insure the future safety of the world* and

"make impossible a recurrence of the cataclysm which . . . . . has racked the world."

The most casual newspaper reader can see that the prevailing idea is that no sacrifice is too great to insure lasting peace, and that the matter must be *forever* settled in the present struggle.

This is only to prepare the world to take part in some definite arrangement, as soon as the war ceases long enough to make sure the *safety* and peace of the world.

An editorial in the *Pathfinder* of April 21, 1917, seems to outline the very position we have set forth in this chapter as to the movement toward Jerusalem. It says:

"The vendetta has been sworn against absolutism; the guillotine, and St. Helena are being got ready; the Turk is going to be pushed out of Europe and back into Asia where he came from; the Holy Land is going to be wrested from infidel hands and placed under Christian control, as it should be. The progressive races are going to take up the white man's burden and no longer loaf on the job. The things that have so long been crying to be done are going to be done; the prophecies are going to be fulfilled; Armageddon is here, and woe to those who allow themselves to be caught fighting on the wrong side.

"This is a holy war, and the people of this nation should so regard it. To fight in this war and to contribute to it in every way should be considered as a privilege, and not as a disagreeable duty. In earlier times the Crusaders dedicated themselves to the rescue of the Holy Land from the Moslems and they won fame for themselves which will endure as long as the human race lasts. Our opportunity is infinitely greater than theirs, and we must act with such vigor and earnestness of purpose that posterity will approve our course, and not condemn us as ingrates and do-nothings."

This editorial should be read again and again. It seems to bear the idea that the white man's burden centers in Jerusalem. It must be wrested from the infidel, and Christianized, that our opportunity is infinitely greater than the early crusaders. In other words we have a greater crusade to make, for a greater purpose.

In the *Literary Digest* for July 10, 1915, the statement appears in a lengthy article entitled *Palestine for the Jews* as follows:

"Soon after the war started, Protestants in England made an informal proposition to their co-religionists in the United States to obtain joint control of Palestine. The reasons given were that it has the greatest tourist drawing qualities in the world and *it would prove the greatest missionary movement for the Christian religion conceivable.* Inter-city transportation lines were proposed on a grand scale so that every place of interest could be modernized," etc. (Italics ours.)

So it seems that the Christianizing of the Holy Land has been looked upon for some time as the "white man's burden."

The editorial in the *Review of Reviews* for May, 1917, begins as follows: "The United States has joined a powerful league of nations whose object is to enforce peace." Further on the editorial reads:

"It was only when Russia became a republic and needed our help, and when France, England, Canada, Australia, and the other free peoples began to conceive of their own cause in its highest aspect that we were able to unite in this country, and join the war for the sake of helping to end it on terms of justice for everybody and on the *'avowed program of a future league of free nations to destroy unrighteous war and establish institutions of world peace.'*"

If this noted editor gives the correct motive of the United States in entering the war, it was for the *"avowed program of a future league of nations to destroy war and establish institutions of world peace,"* and every man that volunteers or is drafted into the war is supposed to fight for that "avowed purpose." Again he says:

"But within three months or six months the German armies may see a vision of democracy, peace, and permanent relations of international friendship, and may decide to give Germany a wholly new kind of political structure. WHEN THAT MIRACLE HAPPENS, THE MILLENNIUM WILL HAVE DAWNED." (Caps ours.)

In April 1917 the French Chamber of Deputies passed a resolution favoring a "Peace League" of the nations after the war is over.

In a pamphlet entitled "Liberty Loan Sunday," published by R. W. Woolley, Director of Publicity, Liberty

Loan of 1917, we find many reasons offered for the country entering the great world war. The pamphlet is supposed to supply material from which the clergy of the country were to preach that particular Sunday.

Both Biblical and historical data were furnished, as well as reasons given by the great leaders of the entente allies. We quote from it as follows:

"The permanent peace of the world is dependent upon the formation of a League to Enforce Peace," "maintained," to quote President Wilson, "by a partnership of democratic nations."

Under the subheading *Internationalism on the Way,* we read: "What is being aranged in Washington these days is really a *gigantic experiment in internationalism.*"

Another subhead reads: *"Science in future, under democratic direction to be devoted to human welfare, not to war."* (i. e., beat swords into plowshares.)

The above statements from the press and the leaders of thought the world over, convinces us that there is a sentiment sweeping the world like a tidal wave, that a League of the nations will follow the war, that the war is being fought solely to obtain permanent peace, that the war disease is soon to be cured that international government will forever solve the war problem.

This is the very change of front—the very line-up, we would naturally expect the nations to take if they are to undertake the program outlined in this chapter.

We pen the foregoing thoughts on "The Final Move on Armageddon" because the world is asking "after the war what?" Men's hearts seem to be "failing them for fear, and for looking after those things which are coming on the earth."

Many see visions of peace, believing the great world struggle is the war for humanity, for freedom, etc., and will be the last war that will ever be fought.

We are not infallible and do not claim that there is no chance for our being mistaken in some detail as to just how the final line-up may come for Armageddon, or just

what elements may conspire in the final arrangements that will end in the battle of the day of the Lord. It must be understood that in this chapter we only undertake to discern how God *will* fulfill His prophecy; not how He *has* fulfilled it. However, we believe we are so near the end of the world which comes with Armageddon, that we are enabled to offer something more tangible than mere speculation or a suggestion. The prophecy of God's word calls for definite movements that will bring definite results, and all we need do is to look about us and we will see the world movements conspiring to carry out God's program as outlined for the nations.

The student of God's word has "a light that shineth in a dark place." (II Pet. 1: 19.) "Unto the upright there ariseth light in the darkness." Ps. 112: 4.

The righteous "shall not be afraid of evil tidings." Ps. 112: 7.

The righteous sees light in God's light. (Ps. 36: 9.)

The righteous know *perfectly* the times and the seasons. (I Thess. 5: 1-4.)

Let us praise our Heavenly Father for giving us a light that in this darkest hour of earth's history we may not be in the dark but have light.

Some might argue that since Jerusalem has fallen into the hands of the English, that the position taken herein is untenable. We would answer that the scripture can not be broken which says: "I will gather all nations against Jerusalem to battle." Micah 4: 1-3 teaches the nations will conclude that "the law shall go forth of Zion, and the word of the Lord from Jerusalem, and he (the Lord,) shall judge among many people and rebuke strong nations afar off." When the so-called Christian nations decide to fulfill this by establishing an international tribunal at Jerusalem of Christian men that is to be the official mouthpiece of Christ, and thus rule the world for Him, the Pagan Musselman Orient, may be expected to object. And, as the crusade of armies from the Occident start for Jerusalem to exterpate the Mohammedan and clean the Holy Land of the infidel, the marshalled hords of the Orient will march to meet them to oppose the regime for Christ. Jerusalem situated on the border of both the Occident and the Orient will be the logical place for the clash, and Armageddon will be on.

CHAPTER XXXIX.

THE CLEANSING OF THE SANCTUARY.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

In the seventy-third Psalm, David tells how foolish and envious he once was when he saw the prosperity of the wicked. After reviewing the way he regarded them; and how nearly it caused his downfall, he says: "Until I went into the sanctuary of God; then understood I their end." Verse 17.

In this chapter we take a brief view of the sanctuary in heaven for the purpose of studying the nature of Christ's mediatorial work in behalf of man, and making it clear that he is now engaged in his final work as man's mediator and priest.

In our study on Daniel, chapter two, we saw that God revealed to Daniel and the Babylonian king a brief but important outline of the earth's history from 606 B. C. down to the settling up of the kingdom of God.

It is a prophetic picture of the rise and fall of the four great universal empires from Babylon to Rome inclusive: then the division of Rome, the fourth empire, into a number of kingdoms never to be united again. After the division of Rome into a number of kingdoms, the next thing in order was the setting up of the kingdom of God that should never pass away.

Since the year 476 A. D., the year in which the work of dividing Rome was completed, the world has had nothing to indicate very definitely when the end was near as far as this vision is concerned.

In Daniel, chapter seven, however, the light of the prophetic page shines further down the stream of time.

Here the same ground is covered practically as is covered in chapter two, that is, it began with Babylon and ended with the promised kingdom of God as the saints' hope. But in chapter seven, the 1260 years reign of the papacy is foretold, which brings definite prophetic time down to the year 1798, A. D.

The Lord has a double purpose in repeating these prophecies. He is thus enabled to bring out additional historical characteristics in the kingdoms that were to arise; thus making application doubly sure; and it enabled Him to foretell additional events that were to arise that were of great importance, and give their proper relation to the facts already established. Hence beginning with Daniel, chapter eight, we have another line of prophecy that not only brings out still additional features of the history already covered, but it adds another event of importance not mentioned in either of the visions previously given. The event of importance in this third revelation is: The cleansing of the sanctuary.

In this vision Daniel seems to be by the river Ulai. He saw standing by the river a ram having two high horns, and one was higher than the other, and the higher came up last. The ram was seen pushing westward, and northward, and southward, and nothing could stand against him and he became *great.* While Daniel was considering the ram, he saw an he goat that came from the west on the face of the whole earth and seemed to touch not the ground, and the goat had a notable horn between his eyes. Being moved with anger, the goat ran into the ram and smote him, and broke his two horns and there was no power in the ram to stand before him.

The goat waxed *very great* and when he was strong the great horn was broken and in the place of it four came up. Out of one of these horns came forth a little horn that waxed *exceedingly great* toward the south and east and toward the pleasant land. This horn exalted itself against the host and stars of heaven and magnified himself even to the prince of the host (Christ.) A host

was given him in his dreadful work and he casts down the truth to the ground and practiced and prospered.

Then Daniel hears two celestial beings speak, saying, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The answer came: Unto two thousand and three hundred days; then shall the sanctuary be cleaned.

GABRIEL EXPLAINS THE VISION.

Thus the vision was ended, and when Daniel desired to know what it meant he heard a voice calling which said: "Gabriel, make this man to understand the vision."

Gabriel, complying with the command, explained the vision as follows: "The ram which thou sawest having two horns are the kings of Media and Persia."

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

How simple, how direct and explicit is this interpretation. Yet how true to the prophecy and its fulfillment.

It must be remembered that this vision was given in the third year of the reign of Belshazzar, king of Babylon, which was the very year the kingdom fell. As prophecy deals with future, the vision could not well include Babylon; hence must begin with Medo Persia.

How fitting is the two horns to the two national elements—the Medes and the Persians that overthrew Babylon. The Medes took the initiative against Babylon, but ere the conquest was completed the Persian element became the dominant power, thus the higher horn came up last. Certainly Medo Persia "became great" to the extent of ruling the world.

Who can read the rapid and irresistable conquest of Alexander the Great against the Persians, and fail to see it perfectly pictured by the goat. In a few years he conquered the world. And as we read of his battles with the Persians, though he had but a handful against a host,

there seemed "no power in the ram (Persia) to stand before him." And true to the prophecy, when Alexander, the first king, reached the height of his power, he died in a drunken debauch leaving his kingdom, not to his posterity, but to his four leading generals: Cassander, Seleucus, Ptolemy, and Lysimachus.

While the goat (Greece) came from the west, still farther westward another nation was developing, that was soon to rule the world. To the prophet's vision and to one who might have watched the development of Rome, it would appear to have grown out of the Macedonian quarter of the Greek empire, thus out of one of the four horns another seemed to develop that was destined to become *"exceeding great."*

Thus in the horn that comes out of one of the four, we see Rome waxing exceedingly great toward the south and toward the east and toward the pleasant land.

No doubt by the "pleasant land" is meant the land of the Jewish people, who were God's chosen. While they had come far short of living up to their privilege, and were in an exceedingly corrupt condition yet, they were the delegated representatives of God on earth. All the faithful among the seed of Abraham from the time of their choosing to the time of their downfall will constitute "some of the host" of God and will shine "as the stars forever." (See Dan. 8: 10 and 12: 3.) It was Rome that struck the final blow that scattered them "among all the nations whom they knew not." The Roman general Titus in the year 71 A. D. conducted the seige of Jerusalem and put an end to the Jewish people as a nation. Rome also exalted itself against Christ the prince of the host when it gave sanction to the crucifixion of Christ when it was in its power to prevent it. Rome also, above that of all previous powers struck at the "truth" and trampled the true worship to the ground, and certainly Rome practiced and prospered.

The angel Gabriel in describing the power that followed Grecia says: "A king of fierce countenance, and un-

derstanding dark sentences, shall stand up." This was Rome which spoke the Latin language, a strange tongue to the Jews (compare Deut. 28: 49.) Gabriel continues by saying:

"His power shall be mighty, but not by his own power: he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Thus the angel Gabriel finished his interpretation of the "horn" that comes out of one of the four, which meets its fulfillment in Rome.

Some writers conclude that this horn symbolizes Rome in what they call both its pagan and papal phase. But in another chapter we have given good reasons for taking the position that there is no such thing as a papal phase of the Roman empire. If it is true that there is such a thing as a "papal phase" of the Roman empire, and it is represented by the symbol under consideration, then the relation must be so close that there is no necessity of intimating in the prophecy any discrepancy, for certainly it would be a difficult matter to take Gabriel's interpretation and prove such a transition.

Not so of Daniel's vision recorded in chapter seven. There the papacy is brought to view by a distinct symbol declared to be "*diverse* from the first." We think imperial Rome fulfills all the specifications of the prophecy as noted above.

Be that as it may, however, Gabriel finishes, interpreting the meaning of the ram, the goat, and the little horn with verse twenty-five and immediately proceeds to speak of the 2300 days. He continues by saying to Daniel: "And the vision of the evening and morning which was told is true." Evening and morning is another way of saying day or days. In the marginal reading of verse

14 we read, "evening and morning." Read in this way verse 14 would say: "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." In Genesis, chapter I, the six creation days are each designated as an evening and morning. Hence it is clear that Gabriel means to say "in the vision of the 2300 days which was shown is true."

But it seems before Gabriel could complete his instructions, Daniel falls sick and faints and is unable to receive further information. Doubtless the aged prophet is overcome with grief as the vision opens up to him the terrible future of his people. He was himself in captivity with the rest of his people because of their unfaithfulness. He had entertained hopes of their return to their own land and their reinstatement as he had learned from the prophecies of Jeremiah. (See Dan. 9: 1-2.) But now it has been shown him that the nation of Isreal is to be over-run, the holy city razed, the temple destroyed, the people scattered to be a homeless nation without a country. Daniel well knew God would permit such to come to pass only because of the grossest apostacy. He is heart-sick at the prospect. He wondered what the results would be. He saw that his people would reap the harvest foretold by Moses in Deut. 28. He fainted and was sick.

DANIEL GETS LIGHT.

Daniel begins to search for light on the matter. He began to study again the prophecies concerning his people. He fasted and prayed much. While he was praying and confessing his sins, and the sins of his people, the angel Gabriel was caused to fly quickly and instruct him and tell him the meaning of the vision. He says to the prophet: I am now come forth to give thee skill and understanding," then he is asked to "consider the vision." Dan. 9: 22, 23.

We conclude it would be most likely that Gabriel would begin explaining the vision just where he had left

off when Daniel fell sick. He had just reached the matter of the 2300 days. At that point, then, we would naturally conclude he would begin to explain. And, as the 2300 days is purely a time prophecy it would be meaningless unless light was given as to the location of the time and events to transpire therein.

True to our expectations, Gabriel begins with the matter of time. His first words of explanation are:

"*Seventy weeks* are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to annoint the most Holy." Dan. 9: 24.

By a careful study of the original of the word "determined" (Heb. nehhtak) we see it has the meaning of "cut off." As the 2300 days are under consideration it could mean nothing else than seventy weeks, or 490 days were cut off from the 2300 days. It will now be remembered that a day in prophecy stands for a year. (See Eze. 4: 1-6, Num. 14: 34.) This would make Gabriel say: 490 years are cut off from the 2300 years, and allotted to the Jewish people; and during that period definite events would transpire that would "seal up" or make sure the entire prophecy. The events to take place in the 490 years are: First, to finish the transgression; that is, the transgression of the Jews was to reach the point where God would endure them no longer, and the cup of their iniquity would be full. Second, "To make an end of sins" or sin offerings. Third, to make reconciliation for iniquity. Reconciliation for iniquity was made on the cross as we learn from Col. 1: 20. Fourth, to bring in everlasting righteousness. On the cross the work of redemption was finished, and Christ who is our righteousness was fully brought in. If these events all transpire at the time foretold it would fulfill the sixth item of sealing, or making sure the prophecy, and vision.

As soon as Christ offered himself on the cross, and became the better sacrifice, and type had met antitype; the time had come for the way into the holiest of all to be made manifest. (Heb. 9:8.)

Then was when Christ had fully qualified himself for the work of high priest and mediator between God and man in the sanctuary of heavens. (See Heb. 2:6-18.) Then is when the heavenly sanctuary was "anointed" and became operative as the throne of grace, thus fulfilling the seventh and last event to transpire in the 490 years as far as verse 24 is concerned.

THE VERY YEAR FORETOLD WHEN CHRIST WOULD STAND UP AS THE MESSIAH.

So far, in Gabriel's instructions, we are at a loss to know when or where to locate this time prophecy. The next verse, however, makes it all clear. It says:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Verse 25.

If it can be ascertained when the command went forth to restore and build Jerusalem, we can tell when Christ the Massiah was to stand up,—announce himself as the Messiah.

By a careful examination of the books of Ezra, we find a complete record of the decrees that restored Jerusalem. The final and the most complete decree was that of Artaxerxes in the seventh year of his reign; and, according to the marginal date given in the Bible, was in the year 457 B. C. (See Ezra 7.) This date is corroborated by the unimpeachable authority of the canon of Ptolemy which places the seventh year of Artaxerxes in that year. As just half the year was gone when Ezra reached Jerusalem on his mission of restoring the wall and city, (Ezra 7:9) we must reckon the exact time of the decree

to be 456½ years B. C. From this date it was to be 69 weeks, or counting seven days to the week, and a day for a year, exactly 483 years until the Messiah. Beginning at the date 456½ B. C., 483 years would reach exactly 26½ years A. D. It was 456½ years from the going forth of the commandment, to the beginning of the Christian era, thus requiring exactly 26½ years of the Christian era to complete the 438 years. That would bring us up to the middle of the year A. D. 27. And when we turn to the marginal date of Luke, chapter 3, that is the year given in which Christ was baptized, and the Holy Ghost in the bodily shape like a dove rested upon him, and the voice was heard saying, "thou art my beloved son in whom I am well pleased," and John at that time said of him, "behold the Lamb of God that taketh away the sins of the world." (See Luke 3: 21-22; Jno. 1: 29.)

It is true that the scriptures say that Christ at that time began to be about thirty years old, which is clearly understood when we remember that the Christian era was not adopted until about five centuries after the birth of Christ and it is now a well known fact that a mistake of three and one-half years was made: he being born about that long before the beginning of the Christian era as adapted.

This prophecy and its remarkable fulfillment should be a stinging rebuke to the man that doubts the inspiration of the Bible. It also furnishes an example of the ignorance of the Jews in interpreting their own prophets and their persistent stubbornness in still rejecting the irrefragable evidence that Jesus is the Messiah of which their own prophets spake.

Christ stood up as the Messiah just 483 years from the going forth of the commandment to restore and build Jerusalem. But the time was divided into two periods—seven weeks and sixty and two weeks. This is accounted for when we learn that the wall was seven prophetic weeks, or 49 years in building. Then 62 weeks, or 434 years from the completion of the wall, the Messiah was to

stand up. The angel said to Daniel: "the street shall be built again, and the wall, even in troublous times and *after* three score and two weeks shall the Messiah be cut off, but not for himself." That is, Christ was to stand up 434 years after the completion of the wall, and *after* that he was to be cut off (crucified) "not for himself" but for sinful man.

It will now be noticed that there remained seven prophetic days of the 70 weeks from the time Christ stood up. The 70 weeks extended 490 years from the decree to restore Jerusalem while the 69 weeks extended only 483 years from the decree, making a difference of seven years or one prophetic week. Thus we are able to understand verse 27, which says, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." This was accurately fulfilled in Christ's crucifixion after three and one-half years of active ministry from the time he stood up as the Messiah. For as we have seen in another chapter when Christ was crucified all virtue in the sacrifice and oblations ceased.

But how did he then confirm the covenant one week, or seven years. The answer is found in Paul's letter to the Hebrews where he says: "How shall we escape if we neglect such great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:3.

It will be remembered that 490 years were especially allotted to the Jews, therefore, we are not surprised to hear the Savior instruct his apostles saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10:5-6.

In harmony with this we hear Paul saying to certain Jews who rejected the message of the Messiah: "It was necessary that the word of God should first have been spoken to you." Acts 13:46.

Seven years added to A. D. 26½ would carry us onward to 33½ years A. D., or in the year A. D. 34, when

we would expect to see the message go to the Gentiles. Accordingly in that year we read of great persecution of the Christians in Jerusalem, "Therefore they that were scattered abroad went everywhere preaching the word," even going down to Samaria and preaching Christ to them,—the very place Christ had formerly commanded them not to go. (See Acts 8: 1-7.) This is also the year the Jewish Sanhedrin formally rejected Christ as the Messiah. Paul says, "Lo we turn to the Gentiles." Acts. 13: 46. Why all this? Because the 490 years allotted to the Jewish people had expired. The cup of their iniquity was filled in rejecting the one who came to them as his own. Jno. 1: 11. By offering himselg on the cross he made an end of sin offerings, brought in everlasting righteousness, and made reconciliation for iniquity. Thus fulfilling every event that was to transpire in the 490 years.

Four hundred ninety of the 2300 years being thus clearly fulfilled, how many years yet remain, and when do they terminate? By subtracting the 490 from 2300 we have 1810 years left, and if the 490 years terminate 33½ years A. D. then the 1810 remaining years must terminate 1810 years later, which would be 1843½ years A. D., or in the year 1844 A. D. (See diagram.)

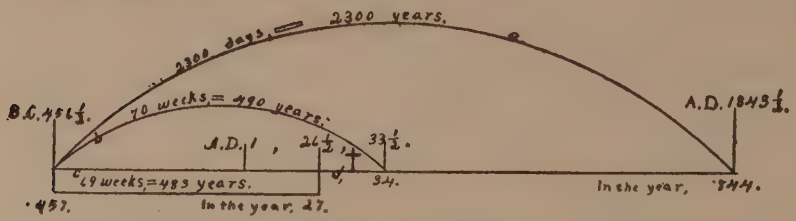


DIAGRAM EXPLAINED.

a—The long prophetic period of 2300 years extending from the middle of the year 457 B. C., to the middle of 1844 A. D.
b—The 70 weeks or 490 years alloted to the Jews, ending A. D. 34.
c—The 483 years that should extend to the baptism of Christ.
d—The seven years, or one week from the time Christ stands up as the Messiah, to the end of the 490 years allotted to the Jews.

THE CLEANSING OF THE SANCTUARY.

It must be remembered, the new feature in this prophecy, one which was revealed in no other, is comprehended in the statement, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

So far in our study, we have only ascertained that the 2300 years terminated in 1844 A. D. But the question of transcendent importance before us now is, what is the cleansing of the sanctuary? We are driven to the conclusion that in the year 1844 A. D. some kind of a work began in the heavenly sanctuary, called its "cleansing."

There seemed to be something of sufficient importance in the cleansing of the sanctuary to answer the query in Daniel's mind, when he desired to know how long the sanctuary and the host should be trodden under foot. In the vision he saw God's people deprived of their kingdom, and scattered and persecuted, and the city and the sanctuary razed. Daniel desired doubtless to know whether or not there would ever be a restoration, and if so, when. How long would the enemy triumph over God's heritage. How long would they be trodden under foot. The answer seems to be given in the statement, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Again, we would say: what is it?

THE DISAPPOINTMENT OF 1844.

An incorrect application of this prophecy is what led to that memorable disappointment of the Millerites in 1844. Mr. Miller and his contemporaries reasoned, from an incorrect hypothesis that the earth is the sanctuary. From this conclusion they reasoned that the cleansing of the sanctuary must be the cleansing of the earth, and as the earth is to be cleansed by fire, they reasoned that if the cleansing fire came in 1844 it would be the end of the world. They selected a day that corresponded with the tenth day of the seventh month of the Jewish year as the

antitypical day of atonement, (See Lev. 23: 27-29) hence the day on which Christ would come and ransom his saints and cleanse the earth with fire.

William Miller was not mistaken in the time, but in the event. No man has ever yet been able to detect a single flaw in his manner of determining the date 1844 as the termination of the 2300 year period. His interpretation has been followed exactly in this chapter.

A DEFINITE PROPHECY OF THE MILLER MOVEMENT AND THE DISAPPOINTMENT.

In the tenth chapter of Revelation we find a prophecy of the Miller movement and the disappointment.

Here a mighty angel is seen coming down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth. The angel lifted up his right hand and swore by the creator of all things, that time should be no longer. In addition to swearing that "time shall be no longer" the angel says: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

John the prophet then hears a voice saying to him, "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." John says: "I went unto the angel and said unto him, give me the little book." The angel then tells him to take it and eat it up, and it would make his belly bitter but in his mouth it would be sweet as honey. John then says that he took the book and ate it up and it was in his mouth sweet as honey, and as soon as he had eaten it, it was in his belly bitter.

After John had eaten the book and found it sweet in his mouth, and bitter after he had eaten it, he hears the

voice of the angel say, "Thou must prophecy again before many peoples, and nations, and tongues, and kings."

The Miller movement seems to meet the specifications of this prophecy in a remarkable manner.

The angels John saw in the book of Revelation almost always symbolize either a message entire or some part of a message or work that is to be carried on in the earth, otherwise they would be entirely unintelligible.

The very appearance of this angel seems expressive of the Miller movement. "Clothed with a cloud" would seem to indicate something not fully revealed. Yet his face as the sun would imply that it carried with it light from heaven. His standing on land and sea would indicate a world-wide movement. While Miller was preaching to large congregations in every city of America, in at least thirty-two other nations the movement was going as it was in America. Writers that observed the movement declare that no religious movement since the reformation so stirred the world. Thousands thronged the meetings and thousands believed. It is said that 250,000 in America accepted Miller's teaching and looked for the end in 1844.

Miller's message was purely a time message. He showed that the 2300 years was the longest time prophecy in the Bible and terminated later than any other.

By a close study of verses 6, 7 it will be seen that when the angel said, "there should be time no longer," it was not to be understood that there should be no more time; as it would be impossible to put an end to time. Neither did it imply that earth's history was just then to end. The word "but" and what follows it in verse 7 teaches that at the end of some particular time (doubtless prophetic time) God would begin to finish his work on earth. The time in which it is to be finished is declared to be, "in the days of the voice of the seventh angel, when he shall begin to sound." (See the preceding chapters in order to locate the beginning of the seventh angel.)

The angel held in his hand a little book open. This seems to imply that the little book had, prior to that time,

been shut. The only book we have any record of in the Bible as having ever been shut was the book of Daniel. The angel said to Daniel concerning the book of his prophecy: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. 12:4. We can only conclude that if Daniel's book was to be shut until the time of the end, at the time of the end it would most naturally be opened.

In fulfillment of this, William Miller gave to the world the clearest light on the book of Daniel that had ever been given. He showed that by applying the day year theory to the time prophecies, they were especially clear in their application. And he it was that gave the remarkable solution of the 2300 period of Daniel 8:14.

Not only is the book opened but John is requested to take it and eat. This can mean nothing else than a mental devouring. Jeremiah says to the Lord: "Thy words were found and I did eat them." Jer. 15:16.

The Lord also showed Ezekiel a roll of a book and told him to "eat this roll, and go and speak unto the house of Israel." Ezekiel then ate the roll and said, "It was in my mouth sweet as honey for sweetness." (See Eze. 2:9-10 and Eze. 3:1-3.)

In the Miller movement the little book of Daniel was mentally devoured, and truly it was to them a sweet message. The very thought that Christ was so soon to return to usher in the kingdom and crown the faithful with life everlasting was a blessed and sweet anticipation. But as the sun sank over the western horizon on the evening of that memorable day what a *bitter* disappointment it must have been. Not only must their hopes be deferred, but they must meet the jeers of the scoffing hosts.

To many it came as a happy turn in events. They had joined the movement through fear that it might be true. But there were a few to whom it was a bitter disappointment indeed.

Those few really disappointed ones reasoned as only true children of God dare reason, that the fault was not

with God; but with them. They reasoned that there must be some mistake in their application of the prophecy however plain it had seemed to them. They were driven to their knees in prayer. They fasted and prayed as discouraged Daniel did. Like him, they sought not only God in prayer but they began to search the scriptures anew, and light came.

THE LIGHT DAWNS.

Not only is the sweet anticipation and bitter disappointment foretold, but it is also clearly seen that after the disappointment they were to teach again "before many peoples, and nations, and tongues and kings." Verse 11.

In the very next verse of the prophecy—the first verse of chapter II, the nature of the message they were to bear is seen. It says: "And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

It is very evident that if this verse describes the work they were to do on earth it cannot mean a literal measuring of the temple of God for that is in heaven. Furthermore a worshiper can not be measured with a literal measuring rod. The word "measure" must have the meaning of careful consideration. In other words, it means a critical consideration of the temple of God in heaven, and those that officiate therein. We learn by Rev. 5: 8-14 that those that officiate therein worship God. In still other words the disappointed ones were to study the sanctuary in heaven and the work to be done there: a work that many angels engage in as we shall see.

The next verse would lead us to think that things pertaining to earth—the altar where Christ, the sacrifice of the heavenly sanctuary was slain—was not to occupy their attention, that from henceforth the thing that should concern man most was the final work in his behalf in heaven.

In fulfillment of all this the faithful ones took the measuring rod, the Bible, and began to consider. Their

attention, of course, was directed to the cleansing of the sanctuary. They were certain there could be no mistake in the date 1844, and if the burning of the earth by fire was not the cleansing of the sanctuary what then could it all mean?

As their minds were naturally led out in the study of the matter of the sanctuary they discovered that only two obscure texts but faintly implied that the world was the sanctuary; while all but those two of the 144 texts of scripture that mentioned the sanctuary applied either to the sanctuary built by Moses which was replaced by the temple at Jerusalem, or the temple in heaven, often called the Sanctuary. They learned from Paul's letter to the Hebrews where he has especially under consideration the transference of the mediatorial work from the earthly sanctuary to the heavenly, that the earthly sanctuary was declared to be a "shadow," a "type," a "figure," of the heavenly sanctuary. They found many texts that taught that the earthly sanctuary built by Moses was made after a pattern revealed to him while in the mount with God. (See Ex. 25:8-9; 40: 26:30; 27:8; 40:23-29; Acts 7: 44; Heb. 8:1-5.) After it was clear to them that the worldly sanctuary was a type of the heavenly they concluded they could understand the work in the heavenly sanctuary by studying the earthly. Was there a service in the worldly sanctuary that could be called its cleansing? If so, then they had a path of light in which to follow.

In Lev., chapters 16, 23, they found a service in the sanctuary that occurred on the tenth day of the seventh month of each year, called the day of atonement, when every Israelite was required to be at one with God, or be cut off from Israel forever. It was a time of judging of the people. By a study of chapter 16, it was seen that on that particular day there were two goats brought to the sanctuary and lots cast on them. One lot for the Lord, and the other for the scapegoat. Then Aaron was to bring the goat upon which the Lord's lot fell and offer him for a sin offering. Then the high priest was to take its blood

and enter within the vail, that is, within the Most Holy place of the sanctuary and "make an atonement for the Holy place, *because of the uncleanness of the children of Israel,* and because of all their transgressions." Every part of the sanctuary received attention, and finally again we read of the altar that: "He shall sprinkle of the blood upon it with his finger seven times and *cleanse it.* and hallow it from the *uncleanness of the children of Israel.*" (See Lev. 16: 15-19.)

From these texts it is seen that various parts of the worldly sanctuary were to be "cleansed," because of the "uncleanness of the children of Israel."

This is easily understood when we learn that when the sinning Israelite brought his offering to the sanctuary as an atonement for his sin, he transferred his sins from himself to the offering, just as we place ours on Christ, the antitypical offering, as our sin bearer. All through the year this offering for sins was carried on, the priest took the blood and carried it into the sanctuary and there ministered it in the sinner's behalf. So in *type,* the sins of the people were lodged in the sanctuary. It must always be remembered that all this ceremony was typical and had no virtue only as it represented and showed faith in an effectual work that was to be done for them when Christ became the true sacrifice, the true sin bearer, and the true high priest and mediator in the heavenly sanctuary.

The question now arises what work commenced in the year 1844 that is the antitype of that service of cleansing the worldly sanctuary?

First, we will remember that the worldly sanctuary was but a type of things in the heavens. Paul called it an example and shadow—a figure of things in the heavens. (See Heb. 8: 5; 9: 9.)

Second, we will remember that on a single day in the year a service was performed in the typical sanctuary by which it was *cleansed* from all the uncleanness of the children of Israel.

Third, we will note that there must have been a figurative accumulation of sins in the sanctuary, hence the necessity of its figurative cleansing.

Fourth, the goat on which the Lord's lot fell, or the goat that was a type of the Lord, was sacrificed and his blood was taken by the high priest into the Most Holy place of the sanctuary and there sprinkled upon the mercy seat and before it, which mercy seat was over the ark containing the ten commandments. (See Lev. 16:15; Ex. 25:22; Deut. 10:2-5.)

Fifth, on the day of atonement and no other the high priest was permitted to enter into the Most Holy place of the sanctuary. (Heb. 9:7.)

Sixth, on that day every soul was to humble himself before God and be at one with him. In other words, be right with God, or be forever cut off from his people. (Lev. 23:27-29.)

In the heavenly sanctuary we must find a work that is the antitype of all these features of the earthly sanctuary.

First, it will be clear that there is an accumulation of sins in the heavenly sanctuary, when we learn that there are literal books in heaven in which records are kept of *all* the sins of the people, and that they have been accumulating there since the fall of man.

We read in Rev. 20:12 as follows:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Again we read:

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name." Mal. 3:16.

We hear Christ saying: "but rather rejoice, because your names are written in heaven." Luke 10:20.

Paul says: "I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Phil. 4:3.

We have now the clearest evidence that there are books in heaven; and there are books besides the book of life, and out of them all will be judged according to their works.

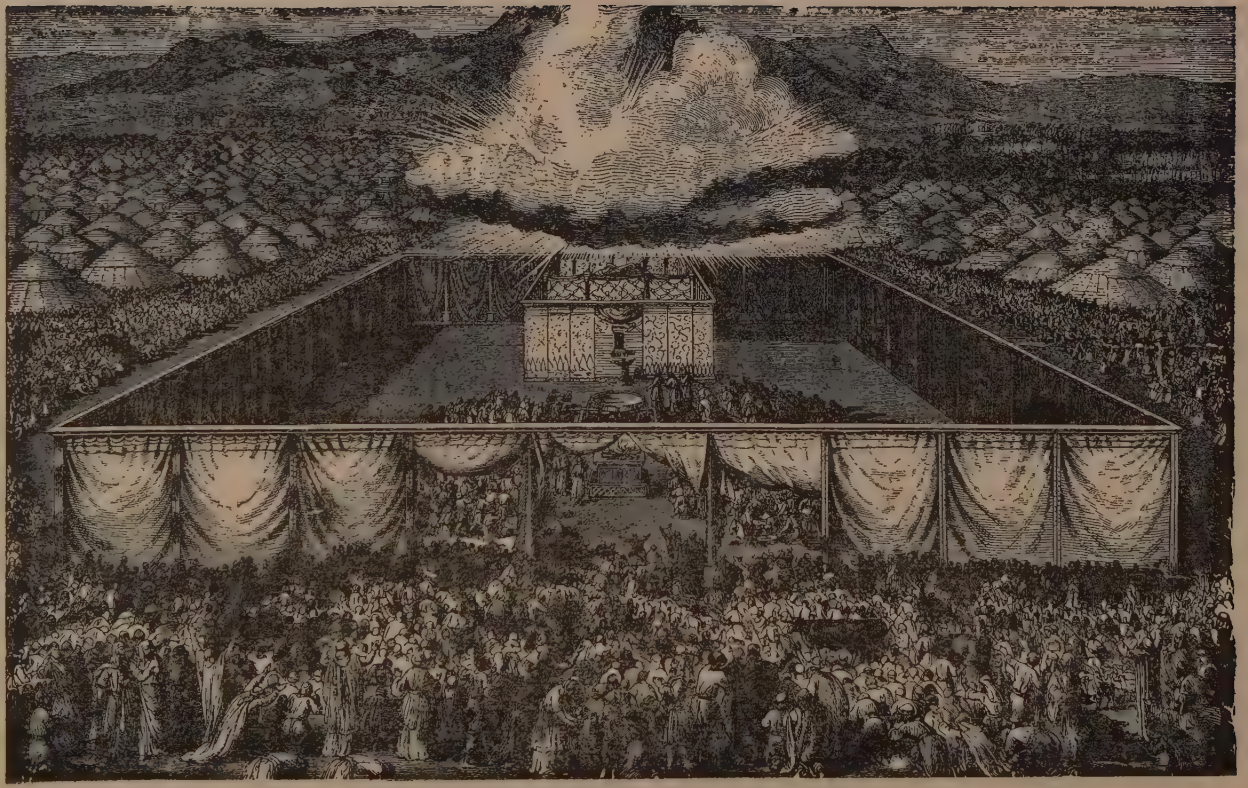
Job doubtless understood that a record of his actions, good and bad, are kept in heaven when he said: "For now thou numberest my steps: dost thou not watch over my sins? My transgression is sealed in a bag and thou sewest up mine iniquity." Job. 14:16, 17.

There can be but one purpose in keeping such a complete record in heaven, and that is that some time near the close of probationary time there will be a judging of the people of earth from those records. In Rev. 11:18 John is brought in vision to "the time of the dead that they should be judged" and that "reward" should be given to the servants of God.

It can be by means of a complete record only that God will ever be able to do the work spoken of by Solomon when he said: "For God shall bring every work into judgment, with every secret thing, whether it be good or evil." Eccl. 12:14.

It is an easy matter now for us to form a picture in our minds of the work of the angels of heaven, who are given charge over us, encamp about us, and minister to us. (See Ps. 34:7; 91:11; Heb. 1:14.) These angels that behold us, also behold the face of the Father. (Matt. 18:10.) These must be the angels that ascend and descend between heaven and earth. (Gen. 28:12; Jno. 1:51.)

It is now an easy matter we say to draw a mental picture of the angels of heaven doing all we permit them to do for us, passing between heaven and earth and recording on the books of heaven perhaps at the end of each day, our deeds, thoughts, and motives. The books are



THE DAY OF ATONEMENT IN THE WILDERNESS.

there, that is certain. It is also certain that a record of our lives is there. The texts cited prove that conclusively. And if so, there has been an accumulation of the recorded sins of the world somewhere in heaven where the books are. And if the sins accumulated in type, in the *earthly sanctuary*, we must conclude the antitype must be the *heavenly sanctuary*. And, if there are actual records of sins kept in the books of heaven, then there is to be an actual disposition of the accumulated sins in heaven, as there was a typical disposition of them in the earthly sanctuary.

We are now able to clearly understand the words of Peter when he said: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. This text plainly declares that a time will come that our sins may be blotted out. It also implies that they will not be blotted out unless we repent.

The language of Peter just quoted parallels Rev. 3:5, where Christ is heard to say: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life . . . . . " This text virtually says that if we overcome we will have our names retained in the book of life and if we don't overcome it will be blotted out.

The scene that presents itself before us now, is that of the angels and those who officiate in the sanctuary, at the work of examining the records as they are found on the books of heaven. There, the lives of the people are faithfully recorded. If it is seen that a man was serving God with a true heart, and had repented of his sins, then his record of sin is blotted out, and his name retained in the book of life. If on the other hand he has failed to overcome, his name must be erased from the book of life and all his sins stand against him for which he must pay the penalty—death. When the last case will have been decided, then will go forth that fiat of Jehovah:

"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

Quickly after this decree goes forth Christ comes with his reward to give every man as his works shall be. (See verse 12.)

DANIEL'S VISION OF THE OPEN BOOKS.

In the vision of Daniel, recorded in chapter seven of his book, is a remarkable text that throws a flood of light on this subject, making the position taken in this chapter doubly sure as to the nature of the work of cleansing the heavenly sanctuary and the time it is to be done.

After Daniel had been shown the four great universal empires ending with imperial Rome, he was shown the papacy and its work which was to rule the nations in a special manner between the years 538 to 1798 A. D. The next scene was the ancient of days placing a throne and sitting thereon. Then there is seen a great activity among the angels. It says: "thousands thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 10.

The next event to follow 1798 was the judgment work. Here we have a prophetic picture of the opening of the court of heaven. There is a tremendous court docket. Every man on earth has a case docketed at the opening of that court. The record of every man on earth must stand before that court.

In earthly courts every man is tried by an examination of his case before he is convicted. Just so with the government of God. No man is to be condemned until his every act, thought, and motive shall be examined.

Of course this position overthrows the popular theology that man goes to his reward immediately after death, but this is one of the features of the message of Elijah that is to correct these errors. Paul reasoned before

Felix of a "judgment to come." Acts 24:25. He says again of God that "He hath appointed a day (time) in which he will judge the world." Acts 17:31. Those who reason that the reward immediately follows death are not familiar with the scripture, much less the sanctuary question. While Daniel 7 places the judgment some time after 1798, verse 14 of chapter 8 says unto 2300 days then shall the sanctuary be cleansed. This period of time as we have seen ended in the year 1844 which must have been the exact time the examination of the books of heaven began.

Rev. 11:15-18 exactly parallels Dan. 7:10. Here also the revelator sees a special activity in heaven. Heavenly being are seen to fall down and worship God; and at the same time of this demonstration on the part of the angels, it is said:

> "and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth." Verse 18.

"The nations were angry." This expression teaches that "the time of the dead, that they should be judged" is approximately the same time that the nations are angry.

The reader's attention is now called to some facts pointed out in the previous chapter. There it was shown that Turkey lost her independence August 11, 1840, and at that time the sixth angel ceased to sound, which fact made it the time for the seventh angel to "begin" to sound. It will be remembered that on that date was when the powers of Europe felt called upon to take steps to preserve the balance of power. It was seen that they resolved to keep the Turk there in Europe in that particularly coveted location because it was understood by them that the nation which obtained control of that strategic point would control the balance of power in Europe, and a fire once there lit would spread to all that was

sacred, and powerful in Europe. We feel safe, therefore in taking the position that 1840 is at least approximately the time it can be said that the nations were angry. Should we call to mind the terriffic race of the nations in the preparation for war our convictions are strengthened in that conclusion.

Furthermore, it will be noticed that the events brought to view in connection with the anger of the nations, and the judging of the dead, take place just after the seventh angel begins to sound, (Rev. 11: 15,) and we found the seventh angel was due to sound August 11, 1840. It will also be remembered that "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Rev. 10: 7.

In addition to the argument on the 2300 days, all this proves that 1844 must be the definite date when the books were opened and the judgment did set—the very time for the beginning of the cleansing of the sanctuary.

The sounding of the seventh angel began August 11, 1840 and spans the 1000 years of earth's desolation, that is why it is said that the mystery of God, which is the gospel, would be finished in the *beginning* of its sounding. The work for man's redemption ends when Christ comes, therefore the finishing of God's work for man must according to our text be done sometime between 1840 and the coming of Christ.

We must not forget that the disappointed ones in 1844 were to bear a message *"again"* before many peoples, and nations, and tongues, and kings. This brings us at once to what might be called the Third Angel's Message of Rev. 14. The Miller movement was brought to view under the symbol of an angel, Rev. 10: 1, and now in chapter 14: 6 the revelator sees *"another* angel." This angel seems to be doing the very work allotted to the disappointed ones; i. e., he has the everlasting gospel to "preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The nature of the message is given in a few verses that follow. The

very first feature of their universal gospel message is: "Fear God, and give glory to him, for the hour of his judgment is come." They were to proclaim the light on the cleansing of the sanctuary. How natural it is that those faithful ones who were given the measuring rod and told to consider the temple in heaven, should now have light on the question of the temple (sanctuary) even as it is set forth in this chapter of this book. And true to the prophecy, almost immediately after the disappointment, the message that is contained in this chapter of this book was given to the world. Truly and clearly they proclaimed "the hour of His judgment is come." Stated in another way, in Rev. 10: 11 and 11: 1 is the message that was to follow the disappointment, and in Rev. 14: 6-12 is the message going.

The light on the sanctuary brought all the light contained in this book in its train. In addition to the announcement that "the hour of his judgment is come," there was the exhortion to "worship him that made heaven, and earth, and the sea, and the fountains of waters." This is the very reason given by God himself for commanding the Sabbath to be kept. (See Ex. 20: 11,) hence it embraces the Sabbath message.

Another angel is seen following, and still another joins the two and thus the three proceed together and proclaim one grand and final message. They announce the fall of Babylon, "because she made all nations drink of the wine (doctrine) of the wrath of her fornication."

That there is a close relation between Babylon and the "Beast," yea, that they are identical is evident from the next verse, which gives the most terrible warning against worshiping the Beast and receiving his mark. This message with all its details has been given and is being given by the Seventh-day Adventist people as this book gives evidence.

A remarkable evidence that light was to be given on the Sabbath and the law, at the same time the judgment work commenced is seen by an examination of Rev. 11:

18, 19. Here it is declared that the time to judge the dead had arrived; and at the same time the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. The ark of his testament is none else but the ark containing the ten commandments. This ark was the only furniture in the most holy place in the worldly sanctuary. On the day of the cleansing of the worldly sanctuary the high priest opened the vail that separated it from the *Holy* place, and entered the *Most* Holy place, and there ministered the blood of the Lord's goat before the ark of the testament.

This service is very significant. The ten commandments contained in the ark, was the law that was broken by every sinner. If they obtained pardon it was because it was granted by the God who manifested himself upon the mercy seat above the law. (Ex. 25: 22.) The transgression of the law is sin and the wages of sin is death. Their only hope of escaping eternal death was in the mercy of God, and there, in the presence of the law, and in the presence of God was the only court of appeal. They could come to that court with no excuse whatsoever, they could not even open their mouths in self-justification. The only thing they could do was to come before that court pleading the blood of Christ which had ransomed them from death. This blood of Christ was represented by the blood of the goat offered by the priest. Just as in an earthly court the criminal must answer for his violation of the state law, so the *sinner* must answer for his violation of God's law. And every one that comes to that court is guilty, and his only hope is in Christ, who paid the penalty with his own death, and set every man free that accepts the gift.

The worldly sanctuary being a type of the real throne of God where the real court of appeal is found in heaven, we must there look for a service embodying its identical features and principles. Christ the high priest of the sanctuary in heaven comes before the mercy seat with his own blood. (Read carefully Heb. 9: 22-26.)

The high priest of the worldly sanctuary went in before that court for a final work at the end of each year. Likewise Christ our high priest goes into the antitypical Most Holy place once in the "end of the world" to put away sin by virtue of his own blood. (See Heb. 9:26.)

That is why John saw the Most Holy place in heaven in connection with the judgment. The high priest went into the *Most* Holy place on that day of the sanctuary cleansing, likewise Christ, *our* high priest in the sanctuary in the heavens, does a similar work in the Most Holy place in the heavenly sanctuary. And as all Israel must know the work and location of their high priest in the type, so all God's people now must know the work and location of Christ in the antitype. That is why it is said "and the temple of God was opened in heaven, and *there was seen* in his temple the ark of his testament." This teaches that when the judgment work began in 1844 the children of God by faith followed Christ and by faith *saw* him ministering his own blood before the law of God in the antitypical Most Holy place in heaven.

It is now clear that James sees clearly the office of the law in the final judgment when he said, "So speak ye, and so do, as they that shall be judged by the law of liberty."

Solomon also has divine light on the closing work of the sanctuary when he said:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or evil." Eccl. 12:13-14.

No wonder David said concerning the wicked, "Until I went into the sanctuary of God then understood I their end."

Nothing casts such a steady and complete light on every feature of the plan for man's redemption as does the sanctuary. There we learn the office of the law, there we see the work of Christ our high priest, there we learn

the fate of both saint and sinner, there the church, the body of Christ, locates Christ its head. By it we know the time.

WHEN WILL THE CLEANSING BE FINISHED?

As the cleansing of the earthly sanctuary required but one day at the end of the yearly round of service, therefore we naturally conclude that the final work of cleansing the sanctuary in heaven will be done but once in the end of Christ's entire ministry. This we learn from Paul in Heb. 9: 25-26, where he says:

"Nor yet that he should suffer himself often, as the high priest entered into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sins by the sacrifice of himself."

Paul here undoubtedly refers to the cleansing of the heavenly sanctuary when Christ appears and pleads his blood in behalf of every one whose record shows that he had accepted him and his death as an atonement for his sins, thus the final atonement is made. When a faithful one closed his eyes in death, his record was complete and faithfully recorded in the books of heaven. He may lie down in death with perfect assurance that his case will be honestly and faithfully dealt with at the final tribunal. But all this makes it necessary that there can be but one final reckoning. By the very nature of the case, we would understand that this final work will be of short duration, and yet it has been going on since 1844. We can hardly think that it would require all the time since 1844 for the multitude of angels Daniel saw standing before God to do this work. It is not hard to believe that the records of the dead have all been settled, and that now all that remains is an open account for the living still pending, and it is still open because of the long suffering of God to give every one that will an opportunity to come. As the end ap-

proaches, God will make duty plainer and plainer so that the faithful will soon all be selected and the deceitful rejected.

THE CLOSING SCENE.

So far we have not called attention to one very significant feature of the cleansing of the earthly sanctuary and its antitype, which is the very last act.

After the high priest in the earthly sanctuary finished the work of ministering the blood of the Lord's goat, and had cleansed the sanctuary from all the sins of the children of Israel, then the live goat, which was the Devil's goat, (the goat that represented the Devil, called the scapegoat, Lev. 16: 8,) was brought forth. It says of the priest, "He shall bring the live goat." Then the high priest laid both his hands upon the head of the live goat, and confessed over him all the iniquties of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquties unto a land not inhabited: and he shall let go the goat in the wilderness.

This last service meets its antitype when the events recorded in Rev. 20 take place, which proves the position we take in Chapter I on this point to be correct. Christ's taking the righteous to heaven, and slaying the wicked leaves Satan a lone wanderer in the desolate uninhabited earth during the thousand years, where he shall dwell among the broken up cities and torn earth which shall be in a state of semi-darkness where nothing but owls and bats, and the lowest forms of animal and vegetable life will be able to exist. The very kind that render the condition all the more dismal. (See Isa. 34.) Here Satan is made to feel the weight of his guilt. He is made to bear the guilt of all that had renounced him, while the wicked lie in their graves, waiting as it were, the end of the thousand years when they shall come up to suffer for their own sins in

company with the one they had been loyal to throughout their lives. "Fire comes down out of heaven and devours them." Thus Satan is brought to ashes never to be any more, (Eze. 28: 8-19,) along with his loyal host of followers. Rev. 20: 9. The greatest drama in the history of time will then have been closed. Sin with its awful results will be no more. Such an effectual lesson will have been given the Universe that "Affliction shall not rise up the second time." (Nahum 1: 9.) God will then have a clean universe. His eternal purpose will have been finished. Then the righteous shall shine as the brightness of the firmament; and as the stars for ever and ever.

We feel that words of exhortation would be unnecessary in closing this book. A word to the wise should be sufficient. The entire work from first to last should be a strong appeal to the reader, whoever he may be, to embrace light when light is given, and while the gate of mercy is open.

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